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# COMPEND OF HISTORY,

FROM THE

## EARLIEST TIMES;

COMPREHENDING A GENERAL VIEW OF THE

### *PRESENT STATE OF THE WORLD,*

WITH RESPECT TO

CIVILIZATION, RELIGION, AND GOVERNMENT;

AND

### A BRIEF DISSERTATION

ON THE

### IMPORTANCE OF HISTORICAL KNOWLEDGE.

THIRD EDITION, WITH THE AUTHOR'S LAST CORRECTIONS.

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BY SAMUEL WHELPLEY, A. M.

PRINCIPAL OF THE NEWARK ACADEMY.

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*TWO VOLUMES IN ONE.*

VOL. I.

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NEW-YORK:

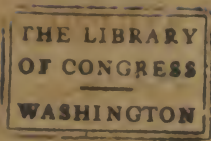
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*District of New-York, to wit :*

BE it remembered that on the sixteenth day of June, in the thirty eighth year of the Independence of the United States of America, Whiting & Watson, of the said district hath deposited in this office the title of a book, the right whereof they claim as proprietors, in the words and figures following, to wit :

- " A Compend of History, from the earliest Times . comprehend-
- " ing a general View of the present State of the World, with
- " respect to Civilization, Religion and Government, and a brief
- " Dissertation on the Importance of Historical Knowledge.
- " Third revised Edition with the authors last corrections. By
- " Samuel Whelpley, A. M. Principal of the Newark Academy.
- " In two Volumes."

In conformity to the act of the Congress of the United States, entitled an act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned; and also, to the act, entitled, an act supplementary to an act, entitled an act for the encouragement of learning by securing the copies of maps, charts and books to the authors and proprietors of such copies during the times therein mentioned, and extending the benefits thereof, to the arts of designing, engraving and etching, historical and other prints.

THERON RUDD.

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With these views, Reverend Sir, I have been induced to publish the following compend. I have often found myself embarrassed, in passing through so wide a field—with such rapidity. A selection and arrangement were desired that would mark an unbroken line, and give the reader a just, general and connected impression. How far I have succeeded in the attempt the reader must judge. Had I more leisure, or a better judgment, the work would have been more correct. But, as it is, I hope it will answer the purpose for which it is designed ; and, especially, that it may be so fortunate as to gain the sanction of your approbation.

While modesty forbids me to say many things, which the voice of sincerity would prompt, I deem it but just to declare, that as far as dedication may be regarded as a mark of high personal respect—as far as presuming on the benevolent patronage of men of learning and talents is ever safe—and as far as a writer may hope to benefit his production by inscribing it to a name which must long adorn the temple of science—so far I felicitate myself on this occasion :

And am, Reverend Sir,

with the highest esteem and consideration,

your most obedient

and very humble servant,

SAMUEL WHELPLEY.



## PREFACE.

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THE design of the following work is to facilitate the acquisition of historical knowledge. As a general knowledge of the size, figure, and natural divisions of the globe is greatly conducive to the knowledge of the geography of its several parts, so a general impression of the great line of history will facilitate the study of particular historical tracts. Although the following cursory survey is calculated with chief reference to such persons as are entering on a course of reading, yet it is hoped that it will not be wholly without its uses to two other classes of people, *viz.* such as will not be likely to have leisure for much reading, and such as have already read generally. To the former of these, it will be of use; as, by reading a few pages they will obtain nearly a just view of the great line of history—the times of the principal events and revolutions, which have influenced large portions of the human species—the leading characters in those events, and, in general, what may be called the *course of empire* from the earliest ages. To the latter class, it may serve as a remembrancer: and as it has been my endeavor to clothe the principal dates and eras with something of narration, even descending at times to particular details, it is presumed it will not be regarded in the light of a dry skeleton.

Without regarding chronological disputes, the most approved writers are followed: and if, upon a critical investigation, the chronology should be judged inaccurate, it would be found to be the result of not adhering strictly to any one entire system.

A strong impression that the study of history has been too much neglected as a part of school education, has long induced the author to wish for the appearance of something which might deserve the title he has affixed to this work; and of course be proper to be read in schools. And he trusts, in all cases where the critic has learning and benevolence, he will allow the end to be laudable, and of course, will be disposed to look with lenity on the various deficiencies of the means.

Hitherto, no work<sup>1</sup> of this nature has appeared, suitable to be read in schools. DR. PRIESTLEY's Lectures on History, though a work of superior merit, is only adapted to the capacity of a senior scholar. Histories, in general, are too voluminous: chronological tables are too dry and uninteresting to profit or to please the young reader: abridgments are generally too local; and, among the historical com-

pends I have seen there is no one, which, as a school book, claims much ascendancy over a mere chronological table.

Where this shall be used as a school book, it is designed to be accompanied by occasional remarks, explanations and lectures from the teacher; who, it is presumed, will amplify certain parts of the narration, in a manner best calculated to improve his pupils.

A desire to avoid the appearance of a mere list of dates—to impress certain characters more deeply on the mind—and to allure the young reader with interesting incidents, has induced the writer to bestow a seemingly disproportionate attention upon some parts of the narration. The improvement of the scholar has been the grand object both in the structure of the style, and in the selection and arrangement of the matter. For that purpose we have endeavored to throw as great a variety of terms into the work as convenient, and perhaps have sometimes resorted to words, phrases, and figures, which will be thought not to consist with the pure and simple gravity and dignity of historical narration.

The author is sensible that the remote allusions, and transient and solitary mention of characters and events, out of their proper connexion, may be faulted. They are designed to remedy the extreme shortness of the work, by furnishing the teacher with a clue which he may pursue to whatever extent he pleases, in his occasional lectures.

It is hoped that the complexion of the work, in general, will be judged favorable to morality, and that it will have its share of influence in inculcating just notions of religion and government on the minds of the rising generation.



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# HISTORICAL COMPEND.

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## CHAPTER I.

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### INTRODUCTORY.

#### THE CREDIBILITY OF THE MOSAIC HISTORY.

**THAT** the existence of the human race has no rational claim to a higher antiquity than is allowed in the Mosaic history, may be argued from two considerations : 1. The total want of evidence of a higher antiquity. 2. Various evidences that the scripture chronology is correct.

1. There is a total want of evidence of higher antiquity.

Had the world existed from eternity, and man passed through an eternal series of generations, it is highly probable that numerous evidences would exist, of periods more distant than six thousand years.

It is a thing incredible, that no traces of a much higher antiquity should have been discovered by the Greeks, Egyptians or Chaldeans : yet they fixed the origin of the human race at no distant period ; and as we shall state hereafter, are within the limits of scripture chronology.

The pretended antiquity of the Chinese and Indians, is found, upon the most strict and impartial examination, to be void of credibility. Their records are incorrect, fabulous, and made up of parts incompatible with each other.

The grand annals of China are contained in six hundred and sixty-eight volumes, of which a copy is in France : this is abridged in a hundred volumes ; from which the Abbe Grosier has extracted a work of twelve volumes, comprising a history of China. From these records, it appears that that empire must have originated a short time prior to the reign of Yao, which was 2057 years before Christ : of

course, near the time that Ninus founded the Assyrian empire. This statement is confirmed, not only by all Europeans, whose knowledge of the Chinese language has enabled them to examine those records, but by several learned Chinese, who have studied the languages of Europe : and this statement also corroborates the opinion, that Noah himself, or one of his sons, founded that empire. It appears probable, from the general current of oriental tradition, that Noah left the general settlement, and emigrated eastward, where his posterity afterwards founded the Chinese monarchy, as we shall hereafter more particularly notice.

2. To these considerations we may add, that there are various evidences of the correctness of scripture chronology.

As there exists no evidence of a higher antiquity, so neither is it possible to fix the creation of the world, and the origin of the human race, in a much later period. The history and chronology of the Bible are liable to no charge of inconsistency. The facts considered in detail, or in the aggregate, want none of the genuine characters of true and impartial history. When we come to consider the sources whence the knowledge of ancient history is drawn, we shall see, that they uniformly increase the authority, by corroborating the facts of the sacred history.

That matter was coeval with, and independent of God, is more difficult to reconcile to the dictates of reason, or to the phenomena of nature, than the doctrine of creation and providence, as laid down in the books of Moses. If it be most easy and rational to believe what is most evident, and if wisdom and goodness are displayed in the works of nature, and throughout all the visible creation, then to abstain from believing, will be to follow the weaker instead of the stronger reason : those therefore who reject the latter and embrace the former scheme, are more worthy of the charge of credulity than those on whom they bestow it.

Neither Cicero nor Plato had any knowledge of antiquity, inconsistent with Moses' account of the creation ; indeed, as we extend our inquiries back into ancient ages, we evidently see all the rays of light converging to one point—beyond which, little is conjectured—nothing is evident.



The deluge, commonly called Noah's flood, may be considered as the most prominent feature of the first book of Moses. This article of the Bible history is made both the subject of cavil and ridicule by unbelievers, as a thing incredible and absurd. This they commonly do upon the ground of its being a mere matter of revelation! the evidences on which its credibility rests, are by no means so generally known as the importance of the thing seems to demand.

We shall briefly state the evidences in proof of the truth of this article.

1st. Were it regarded merely as a matter of revelation, as the objection imports, still it challenges belief. As such it must be considered as part of a system of truth, which in the sum, and in all its parts, is infallible. The history written by Moses contains nothing but what might be looked for in the dictates of a Being of infinite wisdom. His laws can in no instance be taxed with injustice, nor his assertions with falsehood.

The character which Moses ascribes to God, as far transcends any thing found in the heathen writers, as the God of the universe is more glorious than an idol. Among the things written by Moses, the character of God, the origin of the universe, the perfect standard of morality, the maxims of civil policy, and the excellent code of laws, were all far beyond the reach of human wisdom.

This remark is so certainly true, that among all the productions of mortal men since his time, none have come within an infinite distance of him, but such as have copied from his originals, or drawn from the same fountain of inspiration.

Why then should we disbelieve his history? It states things, which, if they cannot in every instance be proved, can in no instance be disproved: facts, which the whole current of universal testimony corroborates. Hence, if the certainty of the deluge rested wholly on the authority of revelation, it would need no better support. So far is that from being the case, that, in fact, no event is more strongly attested or sustained by the belief of all the ancient nations, as we shall presently state.

2. The geography of the earth affords several strong proofs of a universal deluge. The productions of the sea are found in the most inland parts, not only on the earth's

surface, but even deep in its bowels; and not only in valleys and plains, but in hills and mountains. These productions are found in such quantities, as not to be accounted for by any slight or partial cause, and in such a state as denotes them to have been deposited there for many ages.

Had there ever been such a deluge as Moses describes, such appearances as are now observed must have followed. Marine productions must have been washed up on the land, and in many places mingled with it. In one eminent instance then, it must be allowed that the phenomena of nature confirm the truth of Moses' history, and that too in an article thought by some the most doubtful. We need inquire for but one cause for one effect, and certainly the universal diffusion of marine productions, can only be accounted for, by supposing that the ocean once covered the earth.

The configuration of the surface of the earth; the positions of hills, mountains, valleys and plains, seem to denote some ancient war of elements; they are, generally speaking, so situated and fashioned, as might be expected from the whirlpools, currents, and eddies of the retiring flood, and can only be accounted for as effects of the deluge.

3. The belief of all the ancient nations, and the testimonies of many writers of antiquity, confirm Moses' account of the deluge, and shew, that no article of ancient history is better supported. We shall here state a few authorities on this subject.

1. The first authority, among the heathen writers, is that of Berosus the Chaldean. From his testimony we may learn the opinion of the Chaldeans respecting the flood. If we change the name of Noah for that of Xisuthrus, it will appear that Berosus has the whole history of the deluge complete. Berosus says, "that very anciently the gods being greatly offended at the wickedness of the human race, foretold to Xisuthrus that they intended to destroy the world by a deluge. Xisuthrus immediately set about building a ship of very great dimensions. After many years, a prodigious vessel was constructed, and Xisuthrus with his family entered into it, with a multitude of creatures which were to be preserved.

"The flood then came: the face of the whole earth was covered, and the vessel which carried the only sur-

viving family of the human race, was buoyed up, and floated on the boundless deluge. The waters at length abated, and the ship chanced to land on a mountain in Armenia, called Ararat." The same author says, that nigh to his own times, "large pieces of timber were still seen on those mountains, universally supposed to be pieces of the ship of Xisuthrus."

Many other Chaldean writers mention the same things : so that the belief of the Chaldeans in the deluge, rests on the most unquestionable authorities. Moreover, the certainty that they did believe in it, is a consideration of great weight, for Nimrod founded their empire but a short time after the deluge ; and they, of all the ancient nations, were the most likely to have correct information, as far as depended on tradition.

2. The second authority we shall mention, is Ovid, a writer of the Augustan age : he relates the story, though with different names, much in the same way : He says, that "the gods, to punish the wickedness of man, destroyed the earth with a deluge. The destruction was so complete, that only Deucalion and Pyrrha escaped to the top of mount Parnassus."

3. Varro, the most learned man the Roman state produced, is full to our purpose. Varro says, that "in ancient times there was an universal deluge, in which the human race were nearly all destroyed." He says that flood took place 1600 years before the first Olympiad. Now it is known that the first Olympiad took place 771 years before Christ. This account admirably corresponds with the scripture chronology ; for 1600 added to 771, makes 2371, whereas the Mosaic chronology places the flood 2348 years before Christ, a difference of only twenty-three years in a range of time so long. When we consider the erudition of Varro, and that his chronology was drawn from the Greeks and Egyptians, and came through a different channel from that of the scripture, we may well be astonished at this coincidence, and can have no rational doubt of the correctness of the facts in question.

4. Seneca, the celebrated Roman philosopher and historian, is very particular on the subject of the deluge. He not only says the same things as the above cited authors, but goes much further into the subject, assigning



what were the probable causes of the flood. He moreover says, that as the world has once been destroyed by water, so it shall again be destroyed by fire, and like a philosopher proceeds to account for the possibility, and even probability, of such an event.

5. Few men were more extensively read, or deeply learned in history, than Josephus, the Jewish historian. He affirms that we read of the deluge and the ark in the writings of all the barbarian historians; and that all the eastern nations were uniform in their belief of that article of the Mosaic history.

6. Vossius says that a tradition prevails among the Chinese, that Puoncuus with his family escaped from the universal deluge, and was the restorer of the human race. The same is also stated by father Martinus, the Jesuit, who was a resident in China, and who says, that all the ancient writers of the Chinese history, speak largely of the flood. Even among the Indians of North and South America, many traditions of a general deluge are said to prevail.

7. We shall close this enumeration of authors, with the great and respectable names of Strabo, Plato and Plutarch, each of whom express their belief in a general deluge. Plutarch, particularly, says, that Deucalion, when the waters of the flood were abating, sent forth a dove, which returned with an olive leaf in her mouth. It may indeed be said that he copied this from the history of Moses; in reply to which, we only need answer, if so, then he doubtless gave credit to that history.

Many more testimonies might be adduced on this subject, but from those already stated, those who are disposed to tax the history of Moses in this article with falsehood or absurdity, may see something of the nature of the controversy in which they are engaged.

It is thought by many, that the heathen mythology deciphered, is but the history of Noah and his sons, and the original dispersion of their families. Saturn, whom mythology declares to be the father of gods and men, they say, was Noah; and Jupiter, the son of Saturn, was Ham, the son of Noah. Plato affirmed that Saturn was the son of Oceanus and Thetis.

A bold and lively fancy would not scruple to say that Noah was born of the sea, or of the flood. Thetis was



the Ocean, and Oceanus the god supposed to preside over it. As Noah passed over the deluge from the old world to the new, nothing could be more natural in those simple and pastoral ages which followed, than for orators, poets and fabulists first, and at length for all others, to celebrate him as sprung from the sea; yea, to promote him at length into a god, and to adore him as the father of gods and men.

When Babylon was taken by Alexander the Great, his philosopher, Calisthenes, found in the tower of Babel, astronomical observations for 1903 years preceding; i. e. from its supposed building. The Chaldeans were astronomers at a very early date, and their view in rearing that very high tower, among other things, might have been to provide a convenient observatory. Alexander took Babylon about 333 years before Christ; which would make the building of Babel 2236 years before Christ. The Mosaic history places the flood 2348 years before the christian era: consequently Babel must have been begun with a little more than a century from the flood.

Three famous ancient authors, viz. Plato, Herodotus, and Diodorus Siculus, each of whom visited Egypt, fix the date of the heroic age, and what they call the wars of the great gods, at different eras, but not far from the same time. Plato fixes the date of these wars in the time of Cecrops. The "Antiquities of Greece" state, that Cecrops founded the commonwealth of Athens 1450 years before Christ, or 253 years before the Trojan war. Herodotus and Diodorus fix those wars a little earlier. Between the days of Cecrops and the flood were 898 years. In this time the Mosaic history comes down to the conquest of Canaan: and in this time took place all those transactions between gods and giants, so famous in mythology. From this statement we deduce two considerations of importance:

1. Neither the traditions nor histories of the Greeks and Egyptians claim a higher antiquity than the Mosaic history—and

2. As far as their traditions can be traced from facts, or their allegories resolved, they go rather to corroborate, than weaken the authority of that history! In this period, Menes, or Misraim, laid the foundation of the ancient kingdom of Egypt, which, it is said, the Copts and

Arabs still call the land of Mesr, or Misraim. In the same period, Nimrod founded the kingdom of Babylon—Elam, the son of Shem, founded the Persian, and Ashur the Assyrian empires. Joktan, the great grandson of Arphaxad, settled in Africa; and the sons of Japhet settled in Italy, Germany, Scythia, and the east. Those who have leisure and inclination to read, may see this subject treated at large in Bedford's Chronology.

Under this head it shall suffice to say, that no account of the origin of the universe of creatures, has ever been presented to the human understanding, so rational, so sublime, and so consonant to the spontaneous voice of nature, as that given by Moses.

It only remains for us to inquire, whether the books called the books of Moses, are genuine; whether they were, in fact, the productions of Moses; and whether Moses could have been aided in writing these books, by any other means of knowledge than divine inspiration.

That the books of Moses, commonly called the Pentateuch, are genuine, i. e. written by him, or under his immediate direction, there is satisfactory evidence. The first source of evidence we shall notice, is the regular annals of a nation. That the Israelites were an enlightened nation, is evident from the elegance and sublimity of their writings, and the wonderful and excellent fabric of their laws. The fundamental maxims of law and justice, among the most enlightened nations now existing, are borrowed from the law of Moses. And whoever will examine the civil government of the Hebrews, will perceive, that their maxims of policy were drawn with consummate wisdom.\* That Moses was a general, a law-giver, and a writer among the Hebrews, is as evident as that Solon, Lycurgus, or Julius Cæsar sustained some of the same offices in their respective countries. Whoever can believe that Homer wrote an epic poem, Demosthenes orations, Cæsar commentaries, or Horace odes, must also, if he is candid, believe that the books of Moses are genuine.

Let us now inquire, whether Moses had any means of coming to the knowledge of things which took place before his day, besides those of immediate inspiration. He

\* See LOWMAN on the civil government of the Hebrews.

certainly had, for he was skilled in all the learning of the Egyptians—in his time the most learned of all nations.

Moses was the son of Amram, the son of Kohath, the son of Levi. Shem, the son of Noah, lived near to the birth of Jacob; and Methusaleh had lived many years cotemporary with Adam, and also many years with Shem. It will hence follow, that Adam conversed with Methusaleh—he with Shem—Shem with Isaac: and Moses might have seen persons who had conversed with Isaac.

Moses, therefore, must have possessed peculiar advantages, to know whatever could be known, orally, of ancient history. And who does not know the accuracy with which many nations preserve historic facts, and the facility with which they transmit them to posterity, without alphabetic writing? Admitting, therefore, the origin of the human race to have been as Moses relates, it is highly probable that Moses, and others as well as he, must have had very complete information respecting Adam and Eve—their transgression—the murder of Abel—the punishment of Cain—the translation of Enoch—the progress of art, and of vice, before the flood—the building of the ark—the flood, and the re peopling the earth by Noah and his sons: especially when we add to other considerations, the great age to which they lived before the flood.

The longevity of the antediluvians is asserted by many of the heathen writers of antiquity. It was their opinion that the human race, while uncorrupted by vice, lived long; but when they provoked the gods by their wickedness, diseases were sent, and their lives cut short.\*

Adam, indeed, could have learned nothing of what took place before his creation, but by special revelation. But what is there unreasonable in the idea, that the Almighty, when he had created man, should reveal himself to him, and give him some intimations concerning the

\* Thus Horace, speaking of the fable of Prometheus, says,

“ Post ignem ætherea domo  
Subductum, macies, et nova februm  
Terris incubuit cohors  
Semotique prius, tarda necessitas  
Lethi corripuit gradum.”



work of creation and providence? We answer—nothing. The reverse would be unreasonable, and utterly inconsistent with the wisdom and goodness of God. For Almighty power to give existence to man, to immerse him in darkness, to leave him to explore his way to the discovery of his own origin, duty and destiny, and to find out the existence and perfections of the first cause, would be utterly inconsistent with divine benevolence.

Considering man either in his original or fallen state, there is nothing unreasonable in the idea of God's revealing himself to him in a direct and special manner. Had man never fallen, who can doubt that God would have given him various, continual and most glorious manifestations? By these he would have been ennobled and perfected in his moral faculties, till he attained the high excellence of angelic natures. Even in his depraved and fallen state, it was not inconsistent with the Father of mercies to begin, to carry on, and to complete his benevolent designs towards him, by an immediate revelation of himself.

We may then demand, why are some philosophers, so opposed to the doctrine of a special revelation of God to mankind? Is not the language of their hearts, *depart from us, O Lord, we desire not the knowledge of thy ways?*

Since it cannot be denied, that man is a reasonable being—that he is a moral agent, capable of virtue and vice, and that, as such, he is a proper subject of government, neither can it be denied, that his highest felicity must forever depend on his progress in knowledge and virtue. That he should, therefore, come to the knowledge of a being of infinite power, wisdom and goodness, seems indispensable to his happiness. Hence, it seems to be a thing highly desirable in itself, and necessary to man's eternal well-being, that God should reveal himself to man, in ways far more direct and special, than he has in the works of nature.

When God's character and perfections are once discovered, we then can easily perceive traces of them in his works; but if God had never revealed himself to man in any special way, it is extremely doubtful, whether the mind of man ever would have reached the first cause, even in conjecture. We often hear it observed, that pure

deism is the most rational and self-consistent of all religions: but it should be remembered, that the idea even of that one God, which pure deism boasts of, is obtained from divine revelation.

Could we see what system of theology the mind of man would frame, without any aid from immediate revelation, we should see a scheme far different from the boasted *true* or *pure* deism. Such a scheme may indeed be seen in the religion of some of the inhabitants of Africa and the islands, who, it is said, have not the least idea of a Supreme Being, care nothing about futurity, and live without law or government.\* *Pure* deism, therefore, would prove to be a scheme of religion without the idea of a God: a scheme which probably the pure deist must either adopt, or look for the character of the God whom he adores, in special revelation. It will hence follow, that pure deism, divested of any aid from revelation, will prove to be *atheism*. Indeed we may safely assert, that had God made a supernatural revelation of himself to man, the whole human race would have been atheists and savages. The common objection to the doctrine of creation, as taught by Moses, is, that it is impossible to conceive how God could create all things out of nothing.

We have no difficulty in conceiving that God is a being of almighty power, yet we have no conception of the manner in which he exerts his power, even in any case.

Upon a careful examination of this matter, it will appear that the objection before us operates equally against all events as effects of divine power. It simply amounts to this; we cannot conceive *how* divine power operates: shall we therefore deny that it operates at all?

The mighty chain of effects and causes, although it begins with the great first cause, even God, consists of innumerable links. Many effects in their turn become causes, and produce other effects, whence, generally speaking, all effects are in their turn causes, and all causes, excepting one, are effects. In this infinitely wide field of causes, there seems to obtain one important distinction. All these multifarious, and perpetually operating causes, are either intelligent and designing, or incogitative and physical. These two classes of causes are widely differ-

\* See Locke on the Understanding—vol. i. lib. i. p. 64, 65.

ent in their nature, and equally so in their effects. So far as our observations can extend, proportion, arrangement, beauty, and excellency, whenever they are effects, are invariably and immediately from intelligent and designing causes. Unintelligent, incogitative causes, never produce order, proportion, beauty or excellency. Homer could write an excellent poem, but a rock if conveyed to the top of a mountain and set rolling down, will dash and prostrate all before it: there will be nothing like order or elegance in its path. Sir Christopher Wren, or Inigo Jones, could build a glorious palace, but a whirlwind, a torrent or an earthquake, though never known to erect the smallest building, have been known to throw down and demolish many. Where agents of that nature have been operating for ages, so far from ever effecting any thing beautiful or useful, the disorders of such a place will only increase.

We are therefore taught by reason and experience, that the order, beauty and magnificence of the visible universe, are the effects of an intelligent, designing cause. The conclusion is irresistible, that there must be a being who does produce such effects. We see enough of his power and wisdom displayed, to afford conviction, that he *can* create. There seems nothing absurd or extravagant in the idea, that a being of almighty power, can create out of nothing. It is not derogating from the respect due to God, to say that he cannot work contradictions; that he cannot cause two and two to be five; that he cannot cause a thing to be, and not to be, at the same time: but that he can cause a thing to be at one time, and not be at another, involves no absurdity. Let it be supposed, that there was a time when no creature existed. Will the objector say that the eternal God could not give existence to creatures? Will he say that God could not create both matter and mind? An artist, indeed, cannot make a watch without materials, and tools to work with: he must have the steel, the silver, the brass, the chrystal, &c. Must therefore, the infinite deity have pre-existing materials, in order to make a world? if so, he is but an artist of superior skill, but of limited powers.

Those, therefore, who object to the idea of absolute creation as absurd, should tell wherein that absurdity consists. If they deny a distinction between matter and



mind, and hold matter to be eternal and uncreated, it will come to this, that there is nothing but matter and nothing but deity, all things are God, or that there is no mind, no creation, no God. If there be any such thing as mind in creatures, it is a conscious thinking principle or being. But all rational creatures, with which we are acquainted, know perfectly well, that their consciousness has not been eternal, but had a very recent beginning. But if minds have a beginning, we are compelled to grant that they are created. Is it more difficult to create matter than mind? It is presumed that no modest sensible man will affirm, that matter and mind cannot be created, without he is previously able to tell us what matter and mind are. When the philosopher can go so far as to prove from the nature of a being, that God almighty could not have created it, we will subscribe to his scheme; but if his weightiest argument be founded in his acknowledged ignorance, he is liable to the charge of inconsistency. For, as on the one hand, there is nothing in the known nature of things which militates against the idea of their being created, so on the other, the being and perfections of God are proofs that he can create, and all the phenomena of nature corroborate the same. And it will be found that all those strong doubts respecting the possibility of creation, are grounded at bottom on doubts of the being and perfection of God. But 2d. Should the objection before us, be allowed to have all its full weight, i. e. that we cannot at all, conceive how God can create out of nothing; will it thence be safe to conclude, that he did not in fact create? Can we conceive how divine power, or indeed any other power, is applied to cause the revolution of the planets? Yet by some power or other their revolution is effected. Can we conceive how the energy of the divine will operates in the production of any one event? or, in short, can we conceive how any one cause ever produces any effect? Has the divine will, therefore, no energy? And is there no such thing as cause and effect? Can we conceive how God can be omnipresent? Is he therefore, not omnipresent? In short, to come nearer home, can I conceive how the motion of the pen, now in my hand, is connected with, and caused by my volition? no more than I can conceive how God could create the universe; yet my

pen does move, and that motion is connected with, and caused by my volition.

If our conceptions must meet the rule and the limit of our belief, we shall directly plunge into scepticism, and shall never stop short of atheism. The objection therefore before us, is utterly void of weight, and is evidently of atheistical tendency.

Since, therefore, the Mosaic history, in the doctrine of creation, asserts nothing repugnant to reason, nor yet to the phenomena of nature—since all existing considerations rather favor than discountenance that doctrine—since that history, in general, is corroborated by collateral testimonies, as far as they exist, and by the genuine characters of reality, truth and reason, where they do not; it challenges belief and respect, as the highest, most unquestionable and valuable of all ancient authorities.

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## CHAPTER II.

### CAUSES WHICH HAVE OPERATED TO PLUNGE ANCIENT HISTORY IN DARKNESS.

SEVERAL events, both in ancient and modern times, have conspired to plunge the history of ancient nations in darkness. Those events have cast a veil of obscurity over such parts as have reached our times, and have unfortunately buried others in oblivion. In the first class of those events may be ranked the destruction of libraries. The famous library of Alexandria, founded by Ptolemy Philadelphus, about 284 years before the Christian era, consisted of vast collections of records, histories, tracts, poems, and works of taste. This immense repository of ancient science had been replenishing for several centuries. Here was amassed every thing that was curious, valuable, or elegant, among literary productions, since the days of Memnon, including, doubtless, all the ancient tales and genealogies handed down by oral tradition, before the invention of letters. This library was destroyed in the burning of Alexandria, by Julius Cæsar.



Here were doubtless many valuable originals utterly lost. Before the art of printing, and especially in ancient times, there were but few books in the world; no work of magnitude could be obtained but at a great expense. The Alexandrian library might have comprised half the books in the world, and very many of them with scarce a duplicate existing. The loss was reckoned at 400,000 volumes. The institution was, however, revived, and a still greater collection made, which was enriched by the noble productions of the Augustan age. This flourished till the seventh century of the Christian era, when it was burned by the Saracens, who used the books for common fuel. There perished 700,000 volumes.

We may next notice the extinction of smaller libraries, and institutions for promoting science: the loss of these, though less ostensible, yet, on account of their numbers, and dispersion through the most enlightened nations, by imperceptible degrees beclouded the skies, and served to overwhelm the days of antiquity in darkness. The rage of barbarians, in every age, has been levelled at the productions of art and genius, which it is their pride and pleasure to destroy. When but few copies of the most valuable works were extant, the burning of a single house, might bury in oblivion the annals of a nation. Nor yet is the impervious gloom with which many parts of ancient history are covered, chargeable wholly on savages. In the destruction of Memphis, Persepolis, Babylon, Nineveh, Tyre, Jerusalem, Carthage, and Corinth, many valuable productions of genius and learning were for ever lost. Who can read of the sack of Corinth, without emotions of unspeakable regret? There the most elegant statues and pictures, the finest productions of Greece in her meridian, were dashed in the streets, crushed in the general wreck, and thrown into the flames: and after the immense capital of the Roman empire had been enriched, ornamented and aggrandized by all that had escaped the wars of two thousand years, it was destined to be plundered from time to time, and fall a prey to the barbarians over whom it had triumphed; so that in the reign of Justinian, it was besieged and taken five times in the space of twenty years.

The decline of the Roman empire, and its subversion by the northern nations of Europe, have thrown between

us and ancient times, a wide and dreary vale of darkness, through which only a few of the stronger lights of history gleam upon our times : and instead of wondering that there is so *little*, it is wonderful, indeed, that so *much* has escaped the gulf of oblivion—that so many inestimable jewels have been dug from the tombs of empires, and that so many noble monuments of literature have been able to resist the waste of ages, and the shock of revolutions.

The Roman empire first experienced a total loss of public virtue. Inseparably connected with that, was the loss of its liberties, and the elevation to the imperial throne of a succession of the most execrable monsters of vice that ever swayed a sceptre. It long survived its orators, poets, historians and philosophers—it long survived its virtue, integrity and martial spirit. During so general a decay of intelligence, genius, and virtue, events must have arisen highly prejudicial to ancient literature, which we have no means of tracing. All the paths of science were overrun and entangled with unintelligible scholastic jargon ; and the christian religion itself, which had, by the purity and simplicity of its doctrines and morals, prevailed and triumphed through the empire, at length became loaded with useless ceremony, and ridiculous superstition.

In a word, the fall of the ancient Greeks and Romans, the rage of barbarians, a series of great revolutions, and the lapse of numerous ages, have conspired with numberless events of less magnitude, to lessen our means of the knowledge of ancient history. But many stupendous works of art and literary productions have made their way through all these storms, have neither been worn out by the wheel of revolving ages, cancelled by the restless malice of man, nor crushed in the general wreck of states and empires.

To trace out these valuable remains, is a melancholy, though a pleasing, useful and important work. To accomplish that work, we are compelled to examine a voluminous comment on the depravity of our species ; we are led to consider man, when under the reign of his passions, as an object of extreme deformity, and disgust. In pursuing those interesting discoveries, we are guided by a few scattered lights, which burn with strong lus-

tre. we must make wide and solitary excursions among the tombs of heroes, ages, empires, and revolutions. There we shall see displayed the greatest efforts of genius, and the strongest powers of philosophy : and there we shall see that all human institutions, however flourishing they may appear for a while, must at length fade.

### CHAPTER III.

#### SOURCES WHENCE THE KNOWLEDGE OF ANCIENT HISTORY IS DRAWN.

IT is upwards of 3600 years since Memnon, the Egyptian, invented the letters of the alphabet ; about three centuries after which they were introduced by Cadmus into Greece.\* To perpetuate the memory of events, and to convey ideas to persons absent, invention first suggested the use of figures, or images of things intended. When these were found inadequate, symbols, emblematic of more complex ideas, were adopted. But the defect of these, in expressing combinations and abstract ideas, must have soon appeared ; and was probably followed by the discovery, that a certain combination of arbitrary marks might be adapted to the expression of all articulate sounds. This was doubtless the noblest of all inventions, as it has proved a most wonderful mean of improving the human mind. It not only answered the highest expect-

\* Great and respectable authorities advocate the opinion that alphabetic writing was not a human invention, but wholly a matter of immediate inspiration. Neither their arguments, nor the answers to them, can be here inserted. Much may be said on both sides of this question. We shall only observe, that it seems paying a useless compliment to revelation, miracle, inspiration, or any kind of supernatural agency, to be ready to call in their aid, in matters where they are not necessary, or to ascribe to them, as causes, things which may be easily accounted for without them. Besides, it is contrary to a known rule of philosophy, which forbids us to inquire for more causes of a thing than are sufficient to explain its phenomena. There is not only a total want of evidence that an alphabet was given by inspiration, but like all other arts, we seem fully authorized to ascribe it to the progress of invention and discovery. Many things in the history of literature, both ancient and modern, strongly corroborate this opinion.



tations of its inventor, but doubtless far exceeded all conjecture; as it proved to be the father of all the liberal arts and sciences, and has continued the widening source of knowledge, happiness, and admiration to every age.

The most ancient of authentic historians with whom we are acquainted is Moses. He was born in Egypt 1571 years before Christ, at a time, as we have already remarked, when Egypt was the most enlightened of all nations. He, being the adopted son of Pharaoh's daughter, was of course educated in all their learning. He was born 777 years after the flood, 289 after Ninus founded the Assyrian empire, and 277 years after the death of Shem.

When Moses wrote, alphabetic writing had been known in Egypt several centuries; and if, we consider the rapid improvements which that very ingenious people made in art and science, we shall see cause to believe that, in Moses's time, they had made very considerable progress. Nor were the Egyptians the only nation who improved in science at that early period. The Chaldeans or Assyrians were among the first cultivators of the sciences, particularly astronomy: so that, as we have already noted, their astronomical observations began at least nineteen hundred years before the times of Alexander.

The longevity of the ancient nations, which did not wholly cease till sometime after the flood—the simplicity of their modes of life—their being planted in luxuriant regions of health and plenty, and their genius and spirit of enterprise, will account for the rapidity of their improvements and population: so that it will be no matter of surprise if we find, within seven hundred years after the deluge, the eastern continent generally peopled—if we find populous cities, great nations, and extensive empires.

At the time already mentioned, Moses appeared in Egypt—a man whom divine endowments, genius and learning, as well as the elevated rank to which he was raised by adoption and which he ornamented by his merits, had fitted for an important sphere of action, as law-giver, general, prophet, and historian. To what was said in a former chapter, concerning Moses's advantages in writing the history he wrote, we shall here only add, that, as alphabetic writing, and of course something of

records might have been within forty years of the death of Shem, who had conversed long with Methusaleh, and he with Adam, we cannot doubt that Moses had not only the most ancient, but the most correct information concerning the things found in his history.

The history written by Moses contains nothing but what might be looked for in the dictates of a being of infinite wisdom; and the nature and character of the five books called the Pentateuch, exhibit as clear a proof of divine inspiration as the frame of the heavens and earth do of divine workmanship, and that blindness must be great which does not perceive them to be so. Indeed, it will be found to be a truth, that those who question the one will also doubt of the other. In this place we cannot avoid noticing the remark of an elegant historian, but who, at times, seems capable of assertions equally bold, impious, and profane.\* He asserts, that the God of Moses delighted in blood and cruelty. Will that writer deny the universality of God's providence? Will he affirm, that God almighty delights in cruelty and blood? It will be readily granted, that the nations of Canaan, whom Moses and Joshua invaded, had never injured the Hebrews: but had the Governor of the universe no right to punish them for their wickedness, by what instruments he pleased? Will that writer affirm, that the Canaanites were an innocent, virtuous people, not deserving what they suffered? It was far otherwise; and so enormous were their crimes, that the righteous God of providence saw fit to extirpate them from the earth. To which work he commissioned the Israelites, and made them the executioners of his wrath and vengeance. Were they better than the people of Lisbon, Lima, or Portugal, who perished by earthquakes? or was the destruction of the latter more providential than theirs? or is it essential to justice that the criminal should always suffer by the hand of the injured person? Even under the best governments, criminals always suffer by hands whom they never injured. It is the province of every good government to provide its own executioners, and they are often persons who have no knowledge of the criminal. It was in this way God punished the people of Canaan: and who knows

the extent of their desert—who can tell what privileges they had abused?—how they had trampled equally on divine justice and mercy, and insulted the threatenings as well as the patience of their Creator? The impious assertion, just noticed, was one of the most blasphemous which ever escaped the mouth of man. For “as I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.” Does the general course of divine providence justify our author’s assertion? or rather, does it not exhibit the clearest proof that God is long suffering, slow to anger, and abundant in goodness and mercy?

Next to Moses, the course of whose history is traced by Josephus, a Jewish writer of the Augustan age, and again by Dr. Prideaux, a late writer of note—is Herodotus, a Greek historian, who is justly called the father of history. He flourished in the 87th Olympiad, 443 years before Christ. He was of the city of Halicarnassus, a maritime city of Caria, a colony of the Asiatic Greeks. He wrote about a century before Alexander the Great conquered Asia, while the Persian empire was still in its strength, while Egypt remained the august seat of learning, near the sacking of Rome by Brennus, and while the Grecian republics were yet free, virtuous, and powerful.

Herodotus had travelled much in western Asia—had visited the venerable seats of the ancient empires. His general history was divided into nine books. When he read his history to the learned assembly of Greece, they gave to his books the names of the nine muses, as a testimony of the high sense they entertained of their superlative merit. He wrote in the Ionic dialect.

Xenophon, a Greek historian, wrote about half a century after Herodotus. He had commanded an army in Persia, in the time of the younger Cyrus; and had conducted the retreat of ten thousand Greeks from the heart of the Persian empire; an event much celebrated in ancient history. The style of Xenophon is simple, nervous and elegant; and it can scarcely be doubted, that something of the glory and fame of the great Cyrus has been owing to his pen.

The *Iliad* of Homer is a source of abundant information. Several cities in ancient Greece, claim the honor



of giving birth to Homer. He wrote 907 years before the christian era. From his poems we may learn the manners and customs of his time; the modes of life and of making war; and the notions of honor, morality, religion, and government which prevailed.

The genius of Homer was strong and rapid. To a great extent of knowledge, he added equal purity and elegance of taste. His notions of character were just, vivid, and distinguishing; so that, as is said of another ancient writer, "his description is vision." Ossian, the Scottish bard, resembled if not excelled him in strength and boldness of imagination. While Virgil is compared to the meanders of a majestic river through a rich and fruitful land, Homer is compared to a stroke of lightning, which in a moment dazzles, astonishes, and is past.

Homer's Iliad will ever be considered an astonishing display of genius; but of that kind of genius, however, which is rather terrible than lovely. The characters which he drew fully evince the truth of this remark. A character more unlovely than that of Achilles cannot well be imagined. Indeed, strength and courage are the favorite virtues of Homer, under whose burning pen they often degenerate into cruelty, barbarity and revenge. War, blood and desolation, form the prominent features of the Iliad; and render it, of all books, the most suitable pocket companion for Alexander the Great.

Thucydides, Polybius, Diodorus Siculus. Dionysius of Halicarnassus, and many other writers before the christian era; and, about that time and a little after, Livy, Pliny, Tacitus, Suetonius, Plutarch, and others; and among the Roman writers also, the names of Justin, Sallust, Virgil, and Cicero, should be noticed. These writers, although they all did not write history, yet all contributed more or less to perpetuate the important transactions of their times. To the labors of these men, the world is indebted for most of what is known of ancient history.

Many of the writings of Cicero have reached our times, but there is reason, notwithstanding, to believe that some of his most excellent productions are lost. Cicero's works have been more fortunate than those of most of his predecessors or contemporaries. It is thought that the ancients excelled the moderns in genius: however this

might be, it can scarcely be doubted, that they excelled in what is of more value than genius—even industry.

There is another source from whence some knowledge of antiquity is obtained—I mean the ruins of those amazing structures, towers, palaces, and temples, which are scattered in many parts of Europe, Asia, and Africa. This, indeed, would have been a much more fruitful source of knowledge, but for the repeated and too successful efforts of barbarians and hostile armies, to strip them of their ornaments, to tarnish their beauties, and to erase their inscriptions. These monuments of ancient power, magnificence and splendor, are scattered along the coast of the Mediterranean, on the northern shores of Africa, and indeed in many other parts of the ancient world. One would scarcely believe, after knowing the present wretched state of Africa, that it was once reckoned the highest state of luxury to reside there—that, as a residence, it was preferred to France, or Spain, or Italy; and that even Italy itself drew its corn from the fruitful fields of Africa.\* Egypt and Carthage were once great and flourishing empires: the former disputed with the Assyrians and Greeks, and the latter with the Romans, for supremacy. The pyramids of Egypt, as they are the oldest monuments of ancient greatness, so they are certainly the most stupendous monuments of patient and persevering labor. From the earliest ages of history they have stood, and have defied the waste of time, and the desolations of war. To demolish the pyramids, would require more than the strength of a few individuals, and more than the perseverance of a barbarian army: therefore they stand, and will probably stand for numerous ages to come. The reader may see, in Thompson's, Volney's, and Bruce's travels, a particular account of the remains of antiquity in Syria, Egypt, and some other parts.

The ancient monuments, found in Asia and Europe, are indicative of far greater perfection of taste and sublimity of design than those already mentioned. To mere extension of parts, the Greeks added proportion. Materials of the finest quality, wrought with the utmost skill into buildings of noble form, majestic size, and ele-

\* “ Quidquid de Libyæis verritur arcis.”—HORACE.



giant proportion, gave them an air of sublimity, probably never to be excelled. But by how much these buildings displayed genius and science, by so much were they the more exposed to the savage fury of war. A few of them have escaped, which make report to us of the astonishing genius of the ancients, which we never could have obtained from books. What must Athens have been in the days of Pericles!

The ruins of Persepolis, Palmyra, and Balbeck, of which all travellers, who have seen them, speak with admiration and amazement, tell us more than we could learn from volumes, concerning the opulence, power, and genius of their builders, and of the splendor and glory of their times. In all parts of Greece and Italy, and even co-extensive with the power of the ancient Romans, the remains of their grandeur may be seen in causeways, bridges, camps, castles, walls, temples, and monuments.

The celebrated Arundelian marbles, the numerous inscriptions, the remains of statues, medals, and paintings, which have been discovered in vaults, or dug from ruins, or which have been preserved in sequestered places or found by accident, increase the body of evidence—cast a certain light on various parts of history, and determine many chronological questions of importance.

These evidences of antiquity, standing singly, would lose much of their weight; but, combined, they substantiate and confirm each other; and, considered in their various connexions and relations, there no longer remains a doubt of their veracity. Their combined testimonies give strength to each other singly, and in their sum they form a body of evidence as clear and irresistible as any case of ocular demonstration. It will be found as difficult to doubt whether Alexander was king of Macedonia, and conquered Persia, as whether George Washington was general and president in America.\*

\* In the following work, we have followed one or another of the preceding authors as occasion served, or have taken their accounts indirectly through the hands of modern writers; among which we have consulted more particularly the following, viz. Rollin's Ancient History, Russel's Ancient Europe, Gillies' Greece, Travels of Anacharsis, Prideaux's Connexion, Bedford's Chronology, the Encyclopedia, Kennett's Roman Antiquities. Goldsmith's Abridgment of Roman History.

## CHAPTER IV

## ASSYRIA.

BRIEF HISTORICAL VIEW OF THE ASSYRIAN EMPIRE, FROM ITS FOUNDATION TO THE REIGN OF NINYAS.

THE history of the world, for the first eighteen centuries, is nearly buried in oblivion. From the creation to the deluge, little more has reached us, than the genealogy of the patriarchs; a brief account of the vices of the antediluvians, and of the ruin which they incurred.

The first dawn of the light of civil history extends not beyond the foundation of the ancient kingdom of Babylon, or Assyrian empire; and even there it shines with faint and dubious beam.

Nimrod laid the foundation of the city and of the kingdom of Babylon. The beginning of his kingdom, saith the sacred historian, was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Nimrod was the son of Cush, grandson of Ham, and great grandson of Noah. The era in which the foundation of this first of empires was laid is fixed, by the concurrence of most chronologers, in the year of the world 1800, about a century and an half after the deluge, and 2204 years before the birth of Christ.

There is nothing known respecting the character and government of Nimrod, excepting what we find in the writings of Moses, and the account there given is very concise. He is called a mighty hunter, and is said to have had a kingdom, the beginning of which was Babel, or Babylon. The probability is, that Ham and his sons, who founded Babylon and Egypt, early rebelled against Noah, the great patriarchal head and natural chief of the whole race; whereupon Noah, and such of his descendants as adhered to him, moved eastward, crossing Persia, India and China, to avoid the fury of this unnatural rebellion.

Noah would be far more likely to emigrate, or to settle, with one of his sons on whom his prophetic benediction rested, and especially with Shem, whom he con-

sidered in the line of the Messiah. Ham, the eldest son of Shem, settled in Persia, and it is highly probable that Noah himself went still further east. The great antiquity of the Chinese empire, their original character and manners, and the peculiarity of their language, both written and spoken, are proofs that they are one of the most ancient nations and governments, and that their founders were amongst the wisest of the human race. To this if we add, the abundance of their traditions concerning the flood, and of things which with little alteration will apply to Noah and to him only, we can scarcely doubt, that either that patriarch or some of his descendants near his time, founded that empire. To all this if we add the silence of Moses's history, concerning Noah after the flood, we shall be confirmed in the belief, that he actually retired from Western Asia, the general scene of that history; and, for reasons equally strong, shall see no room to conjecture that he moved northward into the cold inhospitable wilds of Europe. That region was left to be explored and settled by some of his more hardy enterprising sons.

The career of government began with simple monarchy. It was no doubt first suggested, by the authority which nature gives the parent over his child: for, no sooner did experience show the utility of combining the strength of a multitude in one exertion, than the importance of a centre of union was seen. To give energy and system to any combination, to render it durable, wieldy and effective, there must be a directing head.

A discerning ambitious man, clothed with patriarchal authority, might soon see numberless ways of extending his prerogative, and strengthening the nerves of his power. Indeed, before parental authority was amenable to a higher court, it is not easy to conceive of a monarchy more unlimited. In a number of particular families, the chief of each house would form a subordinate rank; they would naturally give place to the heads of tribes, and each of them unite in one patriarch, or grand chief. Such, probably, was Nimrod: by what other means, less laudable, he raised himself to power, is only matter of conjecture.

We have already said that Nimrod's achievements are not particularly known. He first employed his



arms successfully against wild beasts, and became, as Moses styles him, a mighty hunter: he next made war upon his own species, and founded his empire in blood; but we remain ignorant of the extent of his dominions, or the duration of his reign. His son and successor was Ninus, whose name, together with that of Semiramis, is rendered famous by the exploits they are said to have done. Ninus built the city of Nineveh, which is said to have been 60 miles in circumference, inclosed by a wall 100 feet high, and fortified with 1500 towers 200 feet high. Ninus engaged in many wars, and enlarged his dominions on every side, particularly eastward; for he is said to have led armies into India—but Semiramis, his queen, who survived him many years, and reigned in great glory, rendered her name immortal, by an extraordinary course of splendid actions. Many superb structures and works of magnificence, about Babylon, are ascribed to her; in the building of which she employed two millions of men.

If historians deserve credit, ancient Babylon was the noblest city ever built by man. It stood on a fertile and beautiful plain, watered by the river Euphrates, which passed through the midst of the city. Its walls, which were carried to the astonishing height of 360 feet, were 87 feet in thickness, and inclosed an exact square, whose side was 15 miles; so that the city was 60 miles in circuit. There were fifty grand streets, that is, twenty-five running each way, on right lines parallel to each other. They were 150 feet wide, and crossing each other at right angles, they all terminated in four streets, which lay round next to the wall on every side of the city, 200 feet wide. Thus the city was laid into 676 squares of 100 rods on each side. These squares were lined with numberless edifices, beside houses generally three or four stories high; and within the squares were innumerable delightful plantations, pleasure grounds and gardens. But this must be understood of the city rather as it was in the days of Nebuchadnezzar, or Nitocris his daughter-in-law, than as it was in the days of Semiramis, by whom it was begun.

Though the city stood on a plain, yet the celebrated hanging gardens overlooked the walls. They raised a square of buildings four hundred feet on each side, in-

ternally supported by arches raised on arches, and without by a massy wall many yards in thickness. These works were carried up to the height of the wall, and over all a platform was laid four hundred feet square, formed by flat stones of an amazing size, over which were layers of reeds, then bricks cemented, and plates of lead, and then the earth for the garden, in such thickness as to support trees of the largest size. They were watered by an engine from the bed of the Euphrates. Brevity forbids that we give a description of the tower of Babel, forty rods square at the bottom, and upwards of 600 feet high, or the moat which encompassed the walls—the bridge over the Euphrates—the palaces and the subterraneous ways.

Many of these wonderful edifices are supposed to have been built by Semiramis. She carried her arms far into Ethiopia, and still farther into India, where she was at last defeated with a total overthrow by an Indian king. These early conquests were far different, both in their nature and consequences, from those afterwards made by the Greeks and Romans—they were more easily gained and lost. Indeed, the progresses made by Semiramis, Sesostris, and others, through Asia and Africa, were little more than excursions of discovery. They moved at the head of an immense multitude, without order, or much resistance, and lived upon rapine and hunting: for, in these times, not only fortification but the military art was unknown: of course, wherever they went they carried conquest, which was generally holden by no other band of security than the weak and savage state of the conquered.

But the accounts we have of those early times are, in sundry respects, exaggerated, especially with regard to the greatness of their cities and conquests. Herodotus affirms, however, that Babylon maintained her conquests 500 years.

Semiramis, after a reign of 42 years, abdicated her government to her son Ninyas. Few females have been more famous for their masculine virtues; perhaps no one ever stood higher on the list of heroes and conquerors: as to those virtues which beautify and adorn the female character, historians have little to say of her.

Ninyas succeeded his mother. In what year of the

city is not ascertained ; nor is it a matter of consequence, since, from this period, the history of the Assyrian empire is utterly lost for more than a thousand years. Tradition has scarcely reported the names of the succeeding monarchs. They were extraordinary for nothing but luxury, sloth, idleness and the most horrid tyranny.

The provinces of the empire, during that period, had little more than a mere nominal subjection to those detestable tyrants ; probably for the most part, none at all ; and without doubt, the pomp of universal empire, was generally confined to the proud capitals Babylon and Nineveh. The Trojan war took place some time after the middle period of the Assyrian empire ; but Homer makes no mention of the Assyrian greatness : a fact, which, had it existed, could not have escaped his pervading mind, or wanted a place in his historical, geographical and martial poem. As the universal conquests of Sesostris king of Egypt are said to have happened a little before the Trojan war, Babylon and Nineveh must have lain central in his sweep of conquest, and it is not at all likely he passed them by, but much more likely that his eastern career of victory was begun by the reduction of those proud cities ? Would he go to the conquest of India and leave the Assyrian empire in his rear, powerful, independant and hostile ? The misfortune of the case is, that the glory and conquests of Sesostris are as dubious as those of the Assyrians, and they certainly could not have existed together. The Assyrian empire first and last was probably less in fact, than it is in history.

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## CHAPTER V.

THE ASSYRIAN EMPIRE, FROM THE REIGN OF NINYAS TO  
THE FALL OF NINEVEH.

THE successors of Ninyas, the son of Semiramis, are little known in history. The seat of their government, or rather of their enormities, was interchangeably at Babylon and Nineveh. About 1450 years after the empire was founded by Nimrod, we find Sardanapalus reigning



at Nineveh. If we may suppose that the line of succession was unbroken, from the warlike Semiramis to him, than which nothing is more probable—he was the last of that degenerate race of kings. From the silence of Homer—from the power and conquests of the kings of Egypt—from the figure Amraphael, king of Shinar, made in the days of Abraham, as stated in Genesis, and from the profound oblivion of the Assyrian history during so long a time, it is probable, that the Assyrian monarchy was broken, dissolved, perhaps annihilated, and that it must have undergone revolutions, exterminating wars, and petty tyrannies, at various times.

However that may be, in the time and during the reign of Sardanapalus, history seems a little to emerge from darkness. That prince, being rendered weak and despicable by his vices, Abraces, governor of Media, and Belesis, governor of Babylon, rebelled against him—defeated him in battle—drove him into his capital, where he is said to have destroyed his treasures, and burned himself to death.

The result of this rebellion was the dismemberment of the Assyrian empire. The province of Media gained its liberty. A king, by the name of Ninus the younger, was established in Nineveh, and Belesis, one of the conspirators, became master of Babylon, as a separate kingdom: he is called, in history, Nabonassar.

The beginning of the reign of Nabonassar, which was 747 years before Christ, is supposed to be the first era from whence the line of civil history can be with certainty drawn. Nabonassar was contemporary with Joash, king of Judah, and his era commenced within six years of the founding of Rome.

This revolution, although it rent the Assyrian empire in pieces, neither impaired the splendor nor magnificence of Nineveh or Babylon. Those cities now became the seats of independent princes, and distinct empires; and doubtless derived benefit from their new masters: but neither the history of the one nor the other is entirely known. From Nabonassar to the final subversion of the empire by Cyrus, was 210 years; during which period, considerable light is thrown on the subject by the sacred writings.

Concerning two important circumstances, we shall notice, first, the repeated irruptions of the Assyrian kings into Judah and Israel, and their depredations on the neighboring nations—and secondly, their carrying away Judah and Israel into captivity.

We are told, 2 Kings xv. 19. that Pul, king of Assyria, came into the land of Israel, and Menahem gave him a thousand talents of silver, to conciliate his favor and protection. That this was a powerful invasion, we need no other proof than the price with which the Assyrian king was bought off. This invasion, however, was 24 years before the era of Nabonassar commenced.

Nabonassar, after a reign of twelve years, was succeeded by his son Merodach-Baladan, of whom little is known. This prince was in friendship with the Jews, and sent an embassy to congratulate king Hezekiah on the recovery of his health. From this period the history of Babylon disappears, till the time of its union with Nineveh, under the government of Essarhaddon. But, in the mean time, the Assyrian kings of Nineveh were generally hostile and formidable to the nation of Israel.

Tiglath-Pileser, the first king of Nineveh after the partition of the empire, was called in by Ahaz, king of Judah, to assist him against the kings of Syria and Israel. He came with a powerful army, and put a period to the kingdom of Syria, by taking Damascus, its chief city. He severely scourged the kingdom of Israel, whose dissolution now drew nigh; and proved a costly and dangerous ally to Judah, Ahaz being obliged to rob the temple of its sacred treasures, to appease his avarice. An account of this is given, 2 Kings xvi. 7. This was in the year 740, before Christ.

About 20 years afterwards, Shalmaneser invaded and subdued Israel: he besieged Samaria, the capital of the kingdom, three years—at length took it, and carried the ten tribes into captivity, and planted them in Media. This event happened about 250 years after the separation of Israel from Judah. From this captivity the ten tribes never returned. The probability is, that they soon mingled with other nations; lost all distinction of origin, and will emerge to light no more. The inventive imaginations of theorists have discovered traces of them among the Turks, Tartars, American savages, and else

where—but when we consider the character of the ten tribes—their proneness to idolatry, and to incorporate with other nations, which, in their most pure and virtuous times, could not be prevented by their wisest legislators, even when they were a distinct and independent nation; when we consider the revolutions, tyrannies, barbarity, and ignorance of Asiatic tribes in all ages; when we consider the great length of time, and other auxiliary circumstances, we are strongly led to this conclusion: still allowing full weight and authority to ancient scripture prophecy, from which nothing certain on this subject can be discovered.

After a reign of fourteen years, Shalmaneser died, and was succeeded by his son Sennacherib. An account of his formidable invasion of Judah, in the reign of Hezekiah, is particularly related, 2 Kings xviii. 13. He invaded Judah with a powerful army; in the mean time defeated the king of Egypt, who was coming to relieve the Jews, and would have probably taken Jerusalem, but his army was suddenly destroyed by pestilence. He returned to Nineveh, where he played the tyrant with so high a hand, that his own sons assassinated him in the temple of Nisroch; and he was succeeded in his throne by Essarhaddon.

During the reign of this prince, the royal family of the kings of Babylon became extinct, and there was an interregnum of 8 years: the weak and disordered state occasioned by this, enabled Essarhaddon, who was a wise and politic prince, to annex Babylon to his dominions. Thus, after a separation of 67 years, these two powerful kingdoms again became one: but this union, together with its happy fruits, was of short duration. The final destiny of Nineveh was now fast approaching: a rival power was rising to maturity, and ready to burst, with utter destruction, upon that proud empire.

Essarhaddon, thirteen years after the union of Babylon with Nineveh, was succeeded by his son Nabuchodonosor: this prince defeated and slew Phraortes, king of the Medes, in a great battle, and took Ecbatana, the capital of Media. This defeat, however, did not check the martial spirit or rapid growth of that warlike nation. It was left for the sons of the victors and vanquished to act



the last scene, and conclude the drama of the first of the eastern empires.

Cyaxares, the son and successor of Phraortes, was soon at the head of a numerous and well appointed army: determining to revenge the death of his father, he marched directly into Assyria, encountered and defeated an army thrown in his way, and immediately invested Nineveh. He would probably have taken it, but was obliged to raise the siege, and march in haste to defend his own territories. The Scythians, a race of warlike savages, inhabiting the wilds of Europe, had driven before them the Cimmerians, a people equally savage and nearly as terrible, dwelling near the Palus Meotis. These, in numberless hordes, were depopulating the fertile fields of Asia, and had invaded the dominions of Cyaxares. The Medes were defeated by them in several battles, and they remained masters of most countries between the Caspian, Black, and Mediterranean Seas—a great part of Upper Asia, for several years. We shall speak more particularly of them in our review of the Persian empire.

While the king of Media was waging doubtful war with the Scythians, Nabopollasser, governor of Babylon, revolted from the king of Nineveh, and set up an independent government. In this he was encouraged by Cyaxares, who had not changed his purpose of subduing Nineveh. Sardanapalus, king of Nineveh, although menaced by such potent enemies, adopted no efficient system of defence; but, dissolved in luxury, and lost to all sense of glory, he supinely waited the gathering storm. Cyaxares at length rid himself of the Scythian invaders, by a stroke of policy, which nothing but the emergency of the times, and manners of the age, could warrant. He invited the chief officers of the Scythian army to a general feast, prepared in various parts, where, in the midst of mirth and intoxication, his guards, and others appointed for that purpose, fell furiously upon them and killed them all, without resistance.

Cyaxares once more invaded the Assyrian empire, assisted by Nebuchadnezzar, king of Babylon. These two powerful princes accomplished the final subversion and abolition of the first Assyrian empire. Nineveh was taken and destroyed.

A sublime description is given of the fall of this ancient city by the prophet Nahum. From that also we may form some idea of its greatness and splendor. This event happened B. C. 600, and in the 147th year of Nabonassar's era.

The Assyrian empire rose, flourished, and fell, while the world was yet in its infancy. Few maxims of its government have reached our times—few incidents have escaped oblivion; and those which have, are doubtless tinged with the stream of tradition, passing through long and bewildering tracts of time. From what we can gather from such dubious lights, we are led to conclude that the fabric of the ancient monarchical governments was very simple: it may be expressed in few words—sovereign power, and absolute subjection. Where the monarch chanced to be an amiable character, the condition of the subject was very tolerable; but power so unrestrained, in the hands of a bad man, produced the most dreadful tyranny.

In every form of government, sovereign power must be lodged somewhere. Power, considered merely as corporeal strength, is naturally, in the hands of every man, nearly alike; and the machine of government is a device by which the power of many is combined and called forth by consent in one great exertion. To call forth and exert this combination, the monarch has the sole power: he therefore can do whatever all his people, collectively, can do; his will directs their whole strength. In mixed governments, especially in republics, this national exertion is obtained, not by the will of one, but of many, who are chosen by the people for that purpose. But, in this latter case, individuals commonly find means to obtain the real, while, in the former, the monarch often holds only the nominal sovereignty.

The splendor and greatness of Nineveh, as of all other great cities in early times, consisted chiefly in their public buildings. The dwellings of the great mass of the people were little better than wretched hovels—without, unornamented, and within, unfurnished: indeed, this is still the case in most of the great cities of Asia. Nineveh and Babylon contained little worthy of notice, except their walls, towers, temples, palaces, and superb structures of royalty. How incomparably more magni-

ficent are the modern cities of London or Paris, when viewed as the abodes of men. Here are seen monuments of every art and science—the astonishing effects of commerce—opulence and independence reigning among all classes: the diffusion of knowledge—the reign of science, freedom and plenty. The private houses of modern cities appear to be the residence of a free people, enjoying no small portion of wealth, independence and happiness.

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## CHAPTER VI.

THE ASSYRIAN EMPIRE, FROM THE DESTRUCTION OF NINEVEH TO THE TAKING OF BABYLON, BY CYRUS.

BABYLON now remained unrivalled, and alone. The city consisted of a mighty assemblage of the most amazing structures, temples, towers, palaces and walls—works of incredible labor and expense, where millions had toiled, and groaned in painful servitude. These buildings were rather admirable for their stupendous greatness, than for elegance and due proportion in architecture. As for the rules and proportions in building, they were in a great measure unknown, and the different orders of architecture were yet to be discovered. They had nothing comparable with the temple of Minerva or of Balbeck. For the noble science of architecture, the world is indebted to the strong and mathematical genius and elegant taste of the ancient Greeks.

Nebuchadnezzar was now on the throne of Babylon, and the extent of his dominions was answerable to the splendor of his capital. But there were two cities, whose fame and opulence rendered them objects worthy of his ambition: one was Jerusalem, the other was Tyre; the latter of which was one of the strongest cities then known.

The siege of Jerusalem employed him two years, which, however, he at length terminated by the utter destruction of that noble city. He burnt Solomon's temple in the nineteenth year of his reign, and carried the Jews to Babylon, where they remained 70 years. Four years after, he besieged the city of Tyre; the reduction of



which was the most arduous enterprise of his life. Tyre had stood, from its foundation, 660 years; having never been taken by any foreign power. After the Chaldean army had suffered incredible hardships, and consumed 13 years in infinite labors, the city was taken; not, however, till the inhabitants had removed their principal effects to an island about half a mile from the shore. Here a new city rose, which soon eclipsed the glory of the former; a striking proof of the power of commerce. This new Tyre still flourished, and even far transcended its former state. When attacked by Alexander the Great, nearly three centuries afterwards, it was able to resist the impetuous valor and unrivalled skill of that great commander; nor is it probable he ever could have taken it, but by making himself master of the sea. Of this siege we shall speak hereafter.

Nebuchadnezzar reigned prosperously 43 years. Something of his history and character may be collected from the sacred writings. He found no equal among the neighboring contemporary princes; he extended his conquests far and wide; was the greatest monarch of his time, and doubtless the greatest that ever ruled the Assyrian empire.

Babylon had now seen the zenith of its glory, and was soon to suffer a final and total eclipse. Four princes in succession, after Nebuchadnezzar, are remembered only to perpetuate their infamy, and to merit the just reproach of bringing ruin on themselves and people. Evil-Merodach, Nebuchadnezzar's son and successor, was taken off by insurrection: he was succeeded by Neriglissar, his brother-in-law. This prince was soon slain by the armies of the Medes and Persians. His successor, still more infamous, reigned only nine months, and fell by conspiracy. To him succeeded Belshazzar, in whose reign Babylon was taken by Cyrus. This great city, justly considered as impregnable to every open and direct attack, was taken by stratagem, which we shall relate in speaking of the Medes and Persians. Belshazzar was surprised in the midst of a public feast—was slain in the gate of his palace, and the kingdom of Babylon became extinct, being the last branch of the ancient Assyrian empire, 210 years after its separation from Nineveh.

Thus ended the second Assyrian empire, having subsisted, in various forms, 1668 years from the days of Nimrod. Babylon, however, still the noblest of all cities, about twenty years after it was taken by Cyrus, revolted from Darius Hystaspes, then in the fifth year of his reign, and made preparations for a long and desperate resistance; but was again taken by stratagem. Zopyrus, the general of Darius, suffering his nose and ears to be cut off, fled into the city, pretendedly as a deserter. His military skill soon procured him a command in the city; he opened the gates and let in the Persian army. A traitor should be suspected, but never trusted. Alexander intended to have made Babylon his capital; it only furnished him with an untimely grave. It has been desolated for many ages; the pleasant country around it becoming a morass by the overflowing of the Euphrates, its place is not exactly known; and it has lain wholly desolate, and without inhabitant, from generation to generation—literally fulfilling the predictions of Isaiah the prophet.

The ancient Assyrian empire, exclusive of its extensive conquests, comprehended much of what is now called Turkey in Asia; territories lying about the rivers Euphrates and Tigris: it stretched northward towards the Caspian and Black Seas, with a dubious boundary on Circassia: west and north-west it spread towards the Mediterranean Sea, and met Syria and Palestine; south and south-west lay the Persian gulf and Arabia; and east, the ancient Media and Persia; though, indeed, all these territories and many more, were at times, subjugated to that monarchy.

In glancing an eye at the rise and fall of the ancient nations, it would be highly useful and interesting, could we develope, with certainty, the sources of their prosperity, and the causes of their fall: but if this inquiry is attended with inexplicable difficulties in instances the most recent, how remote from investigation is it in the first governments which ever existed? National prosperity may be considered in two points of light: 1. When a nation, considered as a body, is powerful, respected, rich, and eminent in the view of surrounding nations: or 2. When a nation is in such a state that the individuals who compose it are prosperous, happy, and secure.

In some instances these two kinds of national prosperity have united for a time; but those instances are rare, and that union of short continuance. History presents many examples of the first: such, indeed, were all the ancient monarchies: such was the empire of Constantine the Great—of Charlemagne—of Ghenghis Khan—of Charles V—of Louis XIV—and we might come still nearer our time. But what histories shall we consult to find examples of the second? If we judge from the most probable sources of conjecture, concerning individual happiness, in those empires of most splendid figure in history, our conclusions will not be very favorable. Where millions are subject to the control and arbitrary direction of one, however good may be his intention, yet he will err, through vanity—through weakness—through passion; but, above all, through ignorance; vainly relying on his own sagacity, prudence and foresight, he will use his power to its extent; he will form designs, and strike into projects, in the compass of which, the rights, if not the lives, of thousands and millions will be crushed, and their sighs and groans never heard.

But nothing is more uncertain than any comparison we can make of the happiness of nations; for in all governments, sovereign power must be exercised by certain hands, either hereditary or elective; and as all men are ambitious of power, it is a question what form of government contains the most of private happiness. If popular governments are more equitable, they are, at the same time, most feeble, most liable to convulsions, revolutions, and of shortest duration.

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## CHAPTER VII.

### MEDIA AND PERSIA.

THE PERSIAN EMPIRE, FROM ITS FOUNDATION TO THE  
BIRTH OF CYRUS.

THE Medes and Persians are considered as the descendants of Shem, the son of Noah, and of the family of Elam. There is little known of that great and power-



ful people, but from Herodotus, Xenophon, and the sacred writings. Their empire, in its full extent, extended from India to Ethiopia, and from the waters of India and Arabia to the Caspian and Black Seas. It was with them as it was with all the great empires of ancient times, their boundaries were frequently dubious, and always varying. Indeed, the present empire of Russia is a similar instance, the emperor himself, and his ministers, scarcely knowing its real limits and extent; for which there is good reason: their boundaries may be compared to those places where the land and sea dispute for empire, and prevail by turns. Their subjection is but nominal, and such is their distance from the seat of government—so wild and ferocious their manners, that correct intelligence can hardly keep pace with the rapidity of their revolutions.

The Assyrian empire, the centre of which was about the river Euphrates, early subjugated all the different tribes and nations, from the river Indus to the isthmus of Suez; of course the Persian territories were included. But before the revolt of Media from that empire, the history of the Medes and Persians is unknown. It has been already noticed that Arbaces, governor of Media, taking advantage of the weak administration of Sardanapalus, king of Assyria, formed a conspiracy, and concentrated a combination of powers against him, which proved his overthrow, and the dismemberment of his kingdom.

Babylon, Nineveh, and Media became distinct and independent governments. Of the history of the two former we have drawn the outline: indeed, little more has escaped oblivion and reached our times. Whilst those great powers were going to decay, the Medes and Persians, like most nations in their youth, acquired a military spirit, and being uncorrupted with luxury and vice, they fell upon happy methods of discipline and internal order, which could not fail of giving energy to their councils, and success and renown to their arms.

Some time after the separation of Media from the Assyrian empire, Dejoces, a powerful chief of that country, erected it into a monarchy. He was a wise and politic prince; his character is highly celebrated by Herodotus and others. It is worthy of remark, that most nations, in the first of their career, are led and ruled by great and

good men. We might instance Romulus and Numa, in Rome; Themistocles, Aristides, Lycurgus, Solon, Epaminondas, in Greece; Cyrus, in Persia; David and Solomon, in Judea; and in later times, Charlemagne, in France; Alfred in England, and we may add, Washington, in America.

Dejoces employed a long reign of more than fifty years in civilizing his subjects, promoting the arts of peace, and reducing to practice an excellent system of policy, and thereby shewing himself worthy to reign. He left behind him a grateful memorial in the minds of his subjects; and a son and successor of a warlike, ambitious, and enterprising temper. Phraortes succeeded his father in the kingdom of Media. Few circumstances are recorded of him. He carried on wars with various success—subjected the Persians to his power—made war with Nabuchodonosor, the king of Nineveh, in which he was unfortunate, and terminated his career, together with his life, after a reign of twenty-two years.

This Nebuchodonosor is thought to have been the monarch of that name mentioned in the book of Judith, who sent Holofernes to invade Judea. The Assyrian empire was then much weakened, and fast declining, but was still too powerful for the Medes. In those ages, when the safety of a nation depended more on personal valor and military skill, than on riches and artful negotiations, the loss of a general battle produced very different effects on a rising nation, composed of hardy warriors, inflamed with a desire of conquest, and just beginning to be dazzled with the splendors of empire, from what it did on an ancient nation, immensely rich, voluptuous, effeminate, and drowning in its own luxuries. While on the one hand, the Medes soon recovered their loss, and rose more terrible after the defeat and death of Phraortes; on the other, the defeat of the Assyrians before Bethulia, and the loss of a general and his army seemed to break their spirit, and hasten on their final subversion.

Cyaxares the first succeeded his father Phraortes. He soon collected and drew after him an army composed of the fiery and unconquerable spirits from the mountains of Media. He pushed his conquests in every direction—united the barbarous tribes of Media under his stand-

ard, and soon became formidable to all the neighbouring nations. But as his conquests chiefly lay among tribes and clans of uncivilized barbarians, we shall pass them over in silence.

The good fortune attending his arms, and the remembrance of the shameful defeat and death of his father in the Assyrian war, now roused him to seek revenge on that proud empire which had so long tyrannized over many nations. He marched at the head of a powerful army, towards Nineveh—encountered and defeated an Assyrian army thrown in his way, and laid close siege to the city. As the Assyrians were utterly unable to keep the field, their only safeguard and dependence was on the strength of their capital. But as nothing now remained of that warlike character which distinguished and exalted their nation in former ages, the siege was like to be of short continuance, and must have ended in the speedy reduction and utter ruin of that city, had not providence designed to procrastinate their doom for a few more years.

Cyaxares was suddenly recalled to defend his own territories from the Scythians, who had poured down upon Media, and were like to overrun all Western Asia. This is the first irruption of that barbarous people mentioned in history. It was something upwards of 600 years before the christian era. The history of that people is curious and wonderful: they seem to have been designed as the instrument of providence to scourge the nations of the earth.

The northern and eastern wilds of Europe and Asia gave birth to a race of men, in early ages, more properly called an immense collection of wandering tribes and families, than a nation. Their manner of life both in war and peace, has been uniform and perpetual: their courage was invincible, their armies innumerable, and they seemed to spring from sources inexhaustible. Though extremely fierce, and devoid of mental cultivations, yet their policy, in its kind, was keen, artful and profound: their invasions resembled the emigration of an entire province—they carried along their families and effects, and the shock of their impression was adequate to the overturning of the greatest empires. In the most vigorous periods of the Roman empire, they shook its



foundations, and finally, in one tremendous inundation, desolated the whole civilized world.

As ancient Media lay nigh the Caspian Sea, and bordered on what is now denominated Circassia, the dominions of Cyaxares lay directly in their way into the interior of Western Asia. He therefore marched with all speed, and gave them battle; but was totally defeated, and was obliged to fly before a victorious enemy. But as the circumstances of this war between the savage Scythians, and the Medes not much more civilized, are but slightly known, and would be wholly uninteresting were they otherwise, we shall not dwell upon them. It shall suffice to say, that Cyaxares, after struggling several years, with various fortune, found means to destroy and expel them from his dominions. He is said to have caused them to be invited to a feast, made in various parts of his kingdom, where, in the midst of intoxication, his guards, and other emissaries, fell upon them, and caused them to perish in a general massacre. The difficulties, however, attending so extensive and deep a conspiracy, leave room to doubt the authenticity of the story.

Cyaxares at length found leisure to renew his invasion of Nineveh. He met with little obstruction in opening the siege, and as his efforts were aided by the king of Babylon, a powerful and warlike prince, with whom he had formed an alliance, the reduction of the city soon followed, as we have formerly noted.

Cyaxares pursued his conquests, leaving only Chaldea to the king of Babylon; and having extended his territories, and enriched his armies with treasures and spoils of immense value, he returned to Media in great glory; where the enervating influence of the Assyrian luxury soon became visible, and, among other causes, concurred in transferring the empire from the Medes to the Persians.

Cyaxares was succeeded by his son Astyages, whose reign was long and prosperous. He had a daughter whose name was Mandane, who married Cambyses, king of Persia. His son Cyaxares succeeded him in his Median territories. Of Cambyses and Mandane was born the great Cyrus, who put a period to the latter Assyrian, and effected the union of the Median and Persian, empires.

## CHAPTER VIII.

## THE PERSIAN EMPIRE, FROM THE BIRTH OF CYRUS TO THE CONQUEST OF THE LESSER ASIA.

THE legal heir to a splended fortune, or to an imperial throne, has little honor in comparison with him, who, by the force of his genius, breaks the power of depressing circumstances—bears down all impediments—removes the various difficulties and embarrassments with which weak men are encompassed, and carries along with him a whole nation to the elevated summit of empire. However much we may be disposed to ascribe it to a fortunate concurrence of events, it will appear, on careful attention, to arise from that astonishing power some men have over others, of combining and directing their exertions to proper objects—from their great energy of character—from their commanding and comprehensive views of human affairs—from their quick discernment in the choice of expedients—from their bold and masterly projection of grand schemes, and from their diligence and perseverance in every pursuit.

With such a genius Cyrus was endowed. He found his native country but small, and inhabited by an inconsiderable people. The territories of the ancient Persians, it is said by good authorities, comprehended but a small part of that vast country now bearing their name, which extends from the river Indus to the Euphrates. They were allies and dependants on the Medes, who, under Cyaxares the first, the great grandfather of Cyrus, had destroyed Nineveh, and subjugated many neighboring countries, as already noticed. West of them lay the kingdom of Babylon, immensely opulent and still powerful, but declining under the administration of a dynasty of weak and vicious monarchs.

As the Medes had put a period to the first Assyrian empire, the Assyrians of Babylon viewed them with an eye of jealousy, and waited only for a convenient time to make war on so powerful and dangerous a neighbor. This soon presented; and Neriglissar, king of Babylon,

having drawn into his alliance Crœsus, king of Lydia, and many neighboring princes and tributaries, took the field. Cyaxares the second had just before this succeeded to the throne of his father Astyages. He was alarmed at the prospect of so formidable a war, which seemed likely to overwhelm his dominions. He immediately sent to Cambyses, king of Persia, requesting that Cyrus might be sent to his aid at the head of the Persian auxiliaries.

Cyrus then first appeared as the commander of an army, and fully justified the expectations of those who had seen his wisdom, discreetness, and valor on former occasions. He displayed all the activity, the humanity, the address, the fortitude, and the personal authority of a great commander. A general battle was fought, in which the king of Babylon was slain—the Assyrian army totally defeated—their allies dispersed, and their affairs rendered desperate. But, as the victory was wholly owing to the conduct of Cyrus, the king of Media was filled with chagrin, envy and discontent. He soon after returned home, and left Cyrus to prosecute the war at his own discretion.

The Assyrians were unable to collect another army sufficient to cope with Cyrus. He therefore penetrated into Chaldea—took every fortress that lay in his way; ravaged the country, and marched to the gates of Babylon. But the stupendous height and impenetrable thickness of the walls—the lofty towers, and gates of solid brass, and the multitude of men within, seemed to indicate a longer siege and more obstinate defence than Cyrus was prepared to undertake. Before that city could be taken, he had once more to try his fortune in the open field.

He therefore returned with his victorious army to Media, to his uncle Cyaxares; and from thence revisited his father Cambyses, in his native country Persia, after an absence of about seven years.

It was now pretty clearly foreseen that Cyrus was rising to the empire of Asia. His great qualities as a general—the sublimity and grandeur of his designs—the celerity of his movements—the martial order of his camps, and the tremendous impetuosity of his battles, added to the lustre of his character in private life, pre-



saged his future greatness, and seemed to set him foremost in the first rank of men then living ; and as we shall see hereafter, entitled him to the highest character of all the monarchs of Asia.

On his approach towards the borders of Media, as just related, his uncle Cyaxares met him with coolness. And well might he have been alarmed for the safety of his kingdom and the security of his crown, had Cyrus been of that dark, perfidious character, which many great conquerors have too clearly shewn to the world. But Cyrus had the address to dispel his fears, quiet his jealousies, and conciliate his affections : so that the just apprehensions of mankind of a rupture between the Medes and Persians, were removed ; Cyrus, doubtless, well understanding how important the strict union of those two warlike powers was to the accomplishment of his designs, and also foreseeing how likely it was that he should one day reign over both.

The rapid growth of the Persian arms under Cyrus, had now excited general attention from Egypt to India. A league was formed among the principalities of Asia, at the head of which was the king of Babylon, and Cræsus, king of Lydia.

But before we proceed, it is necessary to draw the reader's attention, for a moment, aside from the line we are tracing. The Lydians were an ancient people of the Lesser Asia, situated between Ionia on the west, and the greater Phrygia on the east. They derived their name from Lydus, an ancient king of that country. His family, according to ancient authors, was supplanted by the descendants of Hercules, who reigned over the Lydians several centuries. After various revolutions, we find Cræsus on the throne of Lydia, the prince just mentioned : he was the friend and ally of the king of Babylon : his capital was Sardis, where afterwards was situated one of the seven churches of Asia.

Cræsus was immensely rich, and the Lydians, though a very voluptuous, were yet a warlike, nation. This prince, notwithstanding the splendor and opulence of his court, and the luxurious magnificence of his kingdom, was a consummate general, as well as a proficient in the Grecian philosophy. He was perpetually engaged in wars, and made conquests and considerable additions to

his dominions. It may also be proper to observe, that the Lydians had, on former occasions, engaged in wars against the Medes, and were their natural enemies, as they were the friends and allies of the Assyrians.

The king of Babylon, whom no emergency of government, or national exigence, could now draw from his debaucheries, had placed Cræsus as the acting head of the league, to contend with Cyrus ; but, in the mean time, had furnished him with vast sums of money—had drawn a great army even from Egypt—had collected what forces he could from all Western Asia, then very populous ; and, in a word, had assembled an army, perhaps second to none in those times, but the army of Xerxes the Great, afterwards drawn from the same populous regions : it consisted of 420,000 men. This army was assembled at Thymbra, a place not far distant from Sardis, the capital of Lydia.

Cyrus lost no time in collecting what forces he could. His army fell short of 200,000 ; but his chief dependence was on 70,000 Persians, whom, with his own hand, he had trained to the art of war ; and into whom he had infused his own invincible spirit. Contrary to all expectation, Cyrus put his army immediately into motion, and marched in quest of his enemies. Their distance could not be less than a thousand miles : it was probably more, and that through countries inhabited by hostile nations. No difficulty could intimidate Cyrus—no labor or danger could abate the ardor of his troops. By long and rapid marches he soon came up to the place of rendezvous, from which Cræsus had not moved, but lay in perfect security.

Celerity is the first and grandest of all military maxims. It was this which gave victory and fame to Cyrus, Alexander, Hannibal and Cæsar ; and it is this which is now prostrating the armies of all Europe before the victorious Napoleon. Though celerity indeed is not the only thing necessary ; yet, other things being as they should be, it renders invasion irresistible and victory certain.

The Assyrians were astonished at the intrepidity of Cyrus, especially considering the inferiority of his army, and distance from his own dominions. But still they placed confidence in their own resources—their superior numbers, and the military skill of their commanders.

A spacious plain was chosen on which the army of Cræsus displayed a line of battle five miles in length. Their plan was to flank the Persians, and surround them, knowing their own numbers to be much superior. Cyrus, aware of this, had determined that his army should act in three directions; and so sure of victory was he, that he ordered the centre of his army not to move nor strike a blow till he had routed the wings of the enemy. When the signal for battle was given, the Persian army stood firm and profoundly silent in a line much shorter and deeper than the enemy, till the wings of the latter had wheeled round and formed three sides of an encompassing square; at that instant Cyrus wheeled the wings of his army, and fell with an irresistible shock upon the wings of the enemy—they both gave way and fell into confusion; that was the signal for the centre, where commenced a battle, long, fierce and bloody. An hundred and twenty thousand Egyptians, ranged in battalions thirty deep, in close order, and covered from head to foot with bucklers and cuirasses, formed the centre of the allied army. The horse on which Cyrus rode was killed, and he fell among forests of spears, and showers of javelins. How often the fate of a battle, and even of whole nations, depends on the courage and strength of a general. Nothing could bear him down; he defended himself, sword in hand, till he was rescued by his guards and remounted. This column of Egyptians stood their ground, and fought with amazing bravery, till the field was cleared of all other enemies. Cyrus then offered them honorable terms of capitulation, which they accepted, and laid down their arms.

Never was victory more complete, or battle more decisive. It decided at once the fate of the Lydians, and all the nations of the Lesser Asia. As Cræsus had wantonly drawn the Assyrian war into his own kingdom, he now tasted the fruits of his temerity. But, determined to protract the dispute as much as possible, he collected another army, and encountered Cyrus again, with similar success. Finding all was lost, he retired into Sardis, and prepared to defend that capital against the conqueror, who now commenced a regular siege. The city was soon reduced, and Cræsus was condemned to die, but was reprieved and restored to favor, and, it is said,



reinstated in his dominions as a tributary prince. Some writers relate, that Solon, the celebrated Grecian philosopher, had, in the prosperous days of Cræsus, visited that prince. That Cræsus, after shewing him the splendor of his capital and resources of his kingdom, demanded of the philosopher whether he did not think him a happy man? Solon answered him in the style of a stoic philosopher, and concluded by telling him that he could not tell whether he was happy till he had heard of his death. Cræsus, in a rage at the freedom and boldness of Solon, called him a fool, and ordered him out of his sight.

Cyrus, in the ancient barbarous manner, when Cræsus had become his prisoner, ordered him to be burned to death; he was accordingly bound on the pile, which was set on fire. While the flames were approaching the unhappy Cræsus, he suddenly recollected the words of Solon, and being now forcibly struck with their justness, he cried out—O Solon! Solon! The thing was told to Cyrus, who immediately demanded an explanation; whereupon Cræsus related to him the circumstances of his interview with Solon, and concluded by saying, that “he will now hear of my death, and will indeed pronounce me an unhappy man.”

Cyrus, powerfully affected with the fickleness of fortune, and the changes to which men are liable, ordered the royal captive unbound, and restored him to his favor. This story, however, is said by some writers to be fabulous.

The voluntary submission of many states, by their ambassadors, followed the conquest of Lydia; and Cyrus had little further use for arms in that country.

We shall soon see him in Chaldea, discovering the strength of his genius in the reduction of Babylon. This shall be the subject of the next chapter.

## CHAPTER IX.

THE PERSIAN EMPIRE, FROM THE REDUCTION OF THE LESSER ASIA, BY CYRUS, TILL ITS SUBVERSION BY ALEXANDER.

FROM the conquest of the lesser Asia, Cyrus directed his march towards Syria and Arabia; and in a few years saw all Western Asia subjected to his arms, Babylon alone excepted. This had, from the first, fired his ambition, and had been the ultimate end of all his schemes and enterprises. With an army adequate to the undertaking, he now advanced towards that immense capital. He was met by the king of Babylon, with a numerous army, whom he defeated with great slaughter. The Assyrian monarch fled into the city, shut after him the massy gates, and prepared for a long and resolute defence. This siege commenced about nine years after the capture of Sardis.

Cyrus immediately drew his army before the city, and commenced a series of operations, in which the whole vigor and extent of his genius were aided by the most efficient principles of the art of war known in his day. But he had difficulties to encounter, which would have discouraged any one but himself. The Assyrians mocked and derided him from their lofty battlements; and seemed secure in a fortress too strong to be reduced by the art of man.

The height, thickness, and solidity of the walls of Babylon, rendered them impregnable to every attempt. On the top they were so broad that several chariots might run abreast; and at short distances there were towers much higher than the walls, continually filled with armed men. The gates were solid pieces of brass, of such strength and weight as to defy all possible engines of war. The walls and towers were guarded by a numerous army; and it was thought, with what provisions there were in the city, and what might be raised within it in the gardens before mentioned, that the inhabitants might sustain a siege of twenty years. There is reason to doubt whether Cyrus could have taken Babylon

otherwise than by stratagem: for, after having spent nearly two years, during which time he tried every mode of attack he could devise, he saw no prospect of success, nor any reason to expect but that a blockade of many years must be his only resort; and even that resort extremely dubious in its issue.

But it is a truth, that whatever man can build, man can destroy; and it is a truth far more melancholy, that with whatever expense, pleasure and ambition any thing is built by one man, the time may come when, with equal expense, pleasure and ambition, it will be demolished by another.

His comprehensive genius, however, at length projected a plan, by which he gained the city. At some distance above the city, had been dug an immense pit, of size sufficient to receive the waters of the river for a considerable time. From this place were brought the materials for building the walls and structures of Babylon. It is said to have been many miles in extent. With this lake the river communicated, by canals, which were closed along the river by dikes of amazing strength. By breaking down these, the river would forsake its course, and flow into the lake. On the night of a public festival, Cyrus caused the dikes to be broken down. The river immediately turned out of its channel, which became so dry that the Persian army marched down into it, with little difficulty, into the city; and were met by another division of the army who had marched up the channel from the opposite side of the city: and although there was a high wall on each side of the river, yet, on that night, the gates leading to the river were generally left open. In the midst of revelling and drunkenness, the inhabitants were surprised; and the king hearing the uproar abroad, had only time to advance to the gate of his palace, where, fighting sword in hand, he was slain.

The city and province of Babylon, without further resistance, submitted to the conqueror. Thus ended the Chaldean or Lower Assyrian empire. This event happened about 50 years after the destruction of Jerusalem by Nebuchadnezzar—209 years from the beginning of the reign of Nabonassar, or Belesis—more than 2000 years



from its foundation by Nimrod, or Belus; and in the year before the christian era, 538.

Babylon had now received an irreparable blow. This diversion of the river continued to overflow the finest part of the adjacent country, and at length turned it into an extensive marsh, as loathsome and unhealthy as it was useless. The current of the river through the city was obstructed, and the water shallow. From this period Babylon experienced a rapid decay, till it was taken by Alexander the great, about two hundred years after. Alexander, with a view to make it the seat of his empire, had determined to restore it to its ancient splendor; but dying suddenly, the work ceased. His successors abandoned that proud capital for ever; and fixed the seat of their government at Seleucia; or, as it was called by some, New Babylon. The steps of its decline can scarcely be traced to a much later period. In the Augstan age it was nearly desolate. Not the smallest vestige of it now remains; and the exact place where it stood is unknown.

About two years after the reduction of Babylon, Cyrus, by the death of his father and uncle, succeeded to the sovereignty of Media and Persia. His empire now extended from the Caspian Sea to the Indian ocean, and from India to Ethiopia.

To relate the particulars of the reign of Cyrus, would conduce little to the general design of this work; and it would be still less conducive, and less interesting to go into many particulars concerning his successors. The fall of the Assyrian, and the rise of the Persian empire, present to the reader the first important revolution in the annals of history, whose consequences were general and permanent.

Cyrus died at the age of 70 years. If we estimate his reign from his assuming the command of the Persian and Median armies, it was 30 years—if from the conquest of Babylon, it was 9 years; and if from the death of his uncle, Cyaxares, 7 years. He is represented as a prince of great abilities, and great wisdom: in his council and cabinet as distinguished for profound policy, as for bravery and good fortune in the field. He seems to have united the happiness of his subjects with his own glory: thereby securing the prosperity of his kingdom on

its surest basis. He may, without doubt, be considered the greatest and best of the monarchs of Asia.

Cyrus was an instrument of providence in accomplishing the divine designs towards the Jews, as we shall hereafter notice, in speaking of their history : and he had the distinguished honor of being foretold, even by name, as the restorer of that chosen people.\*

The Persians, in every age, have been a brave, polite, and generous people. Not even the influence of bad government, the gloomy reign of superstition, or the relaxing indolence of a mild climate, could ever debase them to a level with their neighbors. But the meridian of their glory was in the reign of Cyrus.

The important revolution effected by Cyrus, and the splendor of his reign, are rendered famous in sacred history, by the restoration of the Jews, and the rebuilding of the city and temple of Jerusalem. They had been subdued and carried into captivity by Nebuchadnezzar, king of Babylon, where they had now remained for 70 years. On the accession of Cyrus to the empire of Asia, he issued a decree for their restoration ; which, with other privileges, allowed them to return to Judea, to rebuild their cities, and to restore their worship. This decree was issued 468 years from the dedication of the temple by Solomon—955 years from the departure of the Israelites out of Egypt, and 536 years before the christian era.

Cyrus was succeeded in his extensive empire by his son, Cambyzes ; who, in a short reign of eight years, did little worthy either of the monarch of Asia, or especially of the great character and actions of his father. He invaded Egypt with some success—was guilty of many cruelties—murdered Smerdis, his only brother, the son of the great Cyrus. He was recalled from his Egyptian expedition to suppress a rebellion raised by Smerdis the Magian, who had usurped his throne in his absence. But on his return, as he was mounting his horse, his sword fell out of its scabbard, and gave him a wound in the thigh, of which he died. The Egyptians remark that it was a judgment of heaven upon him, because he had wounded their god Apis, in the same place. He had

\* Isaiah xlv. 1.

some military talents, but was remarkable only for rashness, pride, cruelty, and injustice.

Smerdis, the usurper, being soon destroyed, was succeeded by Darius Hystaspes. After him the order of succession was as follows, viz. Xerxes the Great, Artaxerxes, Xerxes II. Darius Nothus, Artaxerxes Mnemon, Ochus, Arses, Darius Codomanus. From the accession of Cyrus till the conquest of Persia by Alexander, was 223 years—their average reign being about 20 years.

In looking over this period of Persian history, from Cyrus to Alexander, there is little to engage the attention. The empire was generally on the decline. The vanity and vices of the kings, who reigned from time to time, were no less conspicuous than their dangerous effects on the empire. The former led them often to engage in wars, particularly with the Greeks: the latter rendered them unable to contend with their enemies. Their most memorable enterprise was that of Xerxes the Great. His invasion of Greece was rendered famous by the greatness of his army, his dastardly conduct, total overthrow, and shameful retreat, to his own dominions. Of this extraordinary expedition a brief account shall be given.

The growing power and military fame of the Greeks had, before the reign of Xerxes, excited both the jealousy and the fears of the Persian monarchs. Xerxes, therefore, no sooner ascended the throne, than he began to meditate an invasion of Greece: and particularly of the Athenians, for their conduct during the reign of his father. Accordingly, he levied forces from all parts of his dominions, and made extensive preparations, both by sea and land. By means of an alliance with the Carthaginians, he drew auxiliaries even from Spain, Italy, and Gaul. The Carthaginians, who, at that time, had acquired an extensive military reputation, furnished him with an army of 300,000 men, under the command of Hamilcar. After the most active preparations throughout his dominions, tributaries and allies, he, in the sixth year of his reign, put his forces in motion—crossed the Hellespont on a bridge of boats, and encamped his army at the city Doriscus, by the mouth of the river Hebrus; near which place he also drew together his naval armament. Here he made a general review of all his forces;



and which, according to many authors, consisted of 2,641,610 men, with upwards of 1200 ships: and to this immense multitude, says Dr. Prideaux, if we add all the slaves, the women, the attendants, &c. the number must exceed 5,000,000—probably the greatest army ever brought into the field.\*

With this assemblage of nations, Xerxes advanced to the straits of Thermopylæ, where he was met by Leonidas, king of Sparta, and about 300 Lacedemonians, and as many Greeks as made up about 4000 men. This handful of men defended the pass for two days, resisting every form of attack. The Greeks, however, growing weary of the unequal contest, at length all deserted Leonidas but his 300, and a few others. They stood their ground, and fought with amazing bravery, till every man was slain; among whom was Leonidas himself. This dear-bought victory cost the Persians 20,000 of their bravest men, and two of the brothers of Xerxes: nor could they be otherwise than astonished at the valor and fortitude of the Greeks.

To Leonidas the prize of valor has been allowed by all heroes, all ages, and nations. Many warriors have fought merely for fame, and have laid down their lives to gratify a mad ambition. Leonidas fought for his country. He did not expect to conquer; his object was to delay the enemy's progress, till his countrymen could assume a posture of defence. This object he gained, though he fell in the conflict.

Passing the straits of Thermopylæ, the Persian army, like the progress of a slow but mighty inundation, advanced towards Athens. The Athenians, having consulted the Delphian Oracle, were directed to defend themselves by wooden walls. When all were in doubt concerning the meaning of this response, says Cornelius Nepos, Themistocles, the Athenian general, told them that the intention of the Oracle was, that they should defend themselves by ships: accordingly, the Athenian and confederate fleet of Greece, amounting to about 300 sail, drew up in the straits of Salamis, where they encountered and totally defeated the fleets of Persia, destroying

\* This account of Prideaux is on the authority of Herodotus, Plutarch, and others; but Diodorus and Pliny make it less.

many ships, and dispersing the rest. This battle has been justly celebrated by all historians. It was gained by the masterly policy of Themistocles, who drew the Persians to action in a disadvantageous place, and then, by a bravery nearly as magnanimous, and more fortunate than that of Leonidas, obtained a complete victory.

Xerxes now saw clearly what enemies he had to contend with; and perceiving them entire masters of the sea, he was seized with the most alarming apprehensions for his own safety, although encompassed by millions. Leaving an army of 300,000 men with Mardonius, his general, to prosecute the war, he hastened back to the Hellespont, lest his bridge of boats should be destroyed, and his retreat to his own dominions forever cut off. On his arrival, as he feared, he found his bridge to have been broken by storms; wherefore, in the utmost consternation for his safety among enemies so brave and intrepid, and for the preservation of his throne, which the news of his ill fortune would expose to some aspiring rebel, he crossed the same Hellespont, which he had lately covered with his fleets and armies, in a fishing-boat, and returned home covered with shame and infamy.

Still far more complete was the defeat of that part of this great invasion conducted by Hamilcar, the Carthaginian already mentioned; for, landing an army of 300,000 men in Sicily, he was suddenly attacked by Gelo, king of Sicily, as he was celebrating a public feast, and his whole army was either slain or made prisoners, and his fleet destroyed. Mardonius now only remained, to resist the concentrated forces of Greece, invincible by valor, and now formidable by numbers, although far inferior to the army of the Persians.\* The Greeks, commanded by Pausanias and Aristides, pursued him now retiring out of Attica into Bœotia. They came to a general battle near Plataea, in which Mardonius was killed, and his army entirely cut off. It is remarkable, that on the same day, another battle was fought at sea, in which the Greeks were completely victorious, and the remainder of the Persian fleet destroyed.

Thus terminated the greatest expedition found in the annals of history. It can hardly be doubted, that, had the

Greeks carried their arms into Persia, they might, at that time, have subverted the Persian empire.

Xerxes, who deserved the appellation of great, for little reason, except the greatness of his follies and vices, employed the remainder of his reign in inglorious wars—in superstitions destructive to learning and civility, and in intrigues and atrocities as disgraceful to his throne as injurious to his subjects.

It will be found to be a just remark, that, as most nations have risen by industry and virtue, so they have fallen by luxury, indolence and vice. When the Persians were poor, hardy, industrious, brave, and virtuous, they enabled Cyrus to conquer and to govern Asia: but conquest and dominion rendered them vain and secure—wealth made them luxurious and effeminate—vice made them weak and contemptible. They had no longer a Cyrus to lead them to victory; or, if they had, they were no longer a people capable of rising, by toil and discipline, to empire. But the Greeks themselves, not far from this period, had begun to feel the corrupting influence of wealth and power. Long before the conquest of Persia, they had passed the meridian of their power and glory; nor could a hero spring but from the wilds of Macedon, to subdue the Persian empire.

The conquest of Persia, by Alexander the Great, will be noticed under the view of Grecian history. We shall, therefore, close this brief survey, by glancing an eye at the state of the Persian territories, subsequent to Alexander's conquest.

It has been already noticed, that Alexander, king of Macedon, above three centuries before the christian era, in the reign of Darius Codomanus, subdued Persia, and became master of all Western Asia. At the death of Alexander, his extensive dominions were divided among the chief generals of his army. Babylon, together with Media and Persia, fell to Seleucus.

The Seleucidæ or kings of Syria, held for a few years the empire of Persia. Some of them even marched armies across the river Indus, with a view to maintain and extend their authority. But they could not govern what Alexander could subdue; they could not even stand, where he could advance unmolested. Persia soon began to be governed by independent princes. Though under



the name of Parthia, it was substantially the same. A dynasty of kings commenced with Arsaces, about 70 years after the conquest of Persia by Alexander, 256 years before Christ. The Arsacidæ held the seat of their government nearer to Media than Persia. They were powerful and warlike—were generally more than a match for the kings of Syria, and even set bounds to the Roman arms. Mithridates, called the great, was one of the most warlike monarchs of Asia. He flourished about 120 years before the christian era; and what is remarkable of him, he maintained a war with the Romans 40 years, and according to Cicero's own declaration, among the enemies of Rome, was second to none but Hannibal. He was defeated by Pompey, on the plains of Pharsalia; where it is remarkable that the fate of Europe and Asia has been decided three times, by three great and memorable battles; by Pompey and Mithridates—Pompey and Cæsar—Tamerlane and Bajazet. Although Pompey triumphed over Mithridates, yet the Parthians survived, and were powerful even in the reign of Augustus. The Parthian kings of the dynasty of Arsaces, were still powerful when the Romans began to decline. While the wretched and effeminate Heliogabalus reigned in Rome, about 223 years after Christ, Artabanes, the thirty-second king of the Arsacidæ, was deposed by Artaxerxes, in whom it is said the ancient Persian monarchy was restored. The Persians, properly speaking, then flourished; having like a phoenix, risen from the ashes of the ancient empire; and the names of Sapor, Hormisdas, and Chosroes, make a figure in history, and were famous in their times, whilst the Roman empire was in its decline, and after its overthrow by the Goths and Vandals. The dynasty of Artaxerxes flourished about 400 years, under twenty-five kings, until Jesdegirdes, in the year of Christ 632, was deposed and slain by the followers of Mahomet. They held the government of that country, till conquered by Tamerlane, the great cham of Tartary, in 1396. Since that time the Persians have had various masters, and some very bad ones, and have undergone numerous revolutions. We have seen little of the Persian history during the middle ages. From all we can learn they must have fared better than the Roman empire; and if we except China, no

nation has stood its ground through all ages better than Persia.

The Persians probably experienced their ultimate point of depression before the christian era; they certainly were powerful when Rome fell, and, though conquered by Mahomet's followers, and by Tamerlane, they have been able to resist some of the most powerful and warlike nations of modern times, the Turks and Russians.

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## CHAPTER X.

### ANCIENT GREECE, FROM THE EARLIEST TIMES TO THE LEGISLATION OF LYCURGUS.

TO unite perspicuity with brevity, in drawing the great line of Grecian history will be difficult; especially if we regard separately the states and colonies—the traditional history of each—their high antiquity—their various alliances, wars and revolutions. The history of this wonderful people is better known than that of those who went before them, and is surely of much greater importance. To their surprising genius the world is indebted, in a measure, for the knowledge of the arts and sciences. In architecture, sculpture, poetry, and oratory, and in the arts and sciences necessary to the perfection of those branches, they stand unrivalled. We may say of them, they invented, improved, and perfected. They so far perfected, that they have never been excelled.

The territories of ancient Greece seem to have possessed every advantage which situation, soil and climate, can give a nation. Comprehending what is now called Turkey in Europe, they were skirted northwardly by German and Scythian nations; eastwardly lay the Black Sea, the straits of Bosphorus, the Hellespont, and the Archipelago; southwardly their country was washed by the Mediterranean, and west by the Adriatic or Gulph of Venice. A narrow sea separated them eastwardly from the shores of Lesser Asia, where Troy once flourished; which, together with many rich provinces, became Grecian colonies. Their climate, which was anciently somewhat more cool than it is now, was salubri-

ous, their sky generally serene, their air pure, and their soil fruitful. Their lofty mountains and rugged hills—the variety in the face of their country—the abundance and purity of their springs and rivulets, and all in a climate and soil so fine and genial, formed an immense variety of wild and charming prospects, in which sublimity and beauty were united.

No country was ever better calculated to promote and reward industry—to foster genius—to fire imagination, or to rouse the mind to exertion. The proximity of seas, and a variety of excellent harbors, early prompted the Greeks to a spirit of naval enterprise, and enabled them to realize the benefits of extensive commerce, wealth, knowledge, and politeness.

The country of ancient Greece was inhabited more than eighteen centuries before the christian era : but for a thousand years of that period its history is not only traditional but fabulous, and for the most part utterly incredible. The Grecian fables and traditions, brought down from the heroic age, far excel every thing of the kind. Nothing indeed can be more absurd, false and ridiculous, than most of them are ; yet the glowing imagination of the Greeks has rendered them an interesting part of Grecian literature to the classical scholar. But as the relation of them would not consist with the brevity of this work, so neither would it increase its utility. Indeed, as this historical sketch is designed to follow the course of empire, our work would hardly strike into the history of Greece till near the conquest of Persia by Alexander.

The commonwealth of Athens, so renowned for military achievements, and so illustrious for improvement in the liberal arts and sciences, was founded by Cecrops, 1450 years before Christ.\* About the same time, Cadmus, the Phœnician, introduced alphabetic writing into Greece and founded Thebes in Bœotia. Danaus also founded Argos ; and Pelops, a Phrygian, whose descendants, intermarrying with those of Tyndarus, king

\* Chronologers differ widely in their opinions concerning the time when Cecrops flourished. Some make it upwards of fifteen centuries before Christ ; some better than fourteen. Dr. Priestly, after Newton, makes it but about eleven and one fourth. I have followed the most prevailing authorities. The probability is that the exact time is not known.



of Lacedemon or Sparta, acquired to that family the ascendancy for many centuries, in the peninsula of Greece. Cecrops and Danaus were emigrants from Egypt; Cadmus was from Phœnicia, and Pelops from Phrygia—so that the four most ancient and powerful cities of Greece, viz. Athens, Sparta, Thebes, and Argos, were founded and for a long time governed by dynasties of foreign princes. Their names, exploits, and misfortunes, are immortalized by the sublime genius of Homer. Not far from this period Deucalion reigned in Thessaly. From the name of his son Hellen, a considerable portion of the ancient Greeks were called Hellenes; and, from Dorus, Eolus, and Ion, some of his more remote descendants, they were distinguished into Dorians, Eolians, and Ionians.

Before the arrival of Cecrops, Danaus, Cadmus, and other adventurers in Greece, its inhabitants were savage, barbarous, and unconnected; living entirely in a state of nature, without laws, civilization, or any forms of social order. But those enterprising chiefs, coming from more enlightened regions, and bringing with them the first rudiments of science, were able, by policy or by arms, to establish their authority among those rude tribes and savage clans. They collected them together, built cities, and founded many useful institutions, tending to ameliorate their barbarous state. But if these adventurers found it difficult to reduce those tribes into a well regulated state of society under the mild influence of laws, it was still more difficult to defend them from the incursions of the more wild and ferocious tribes bordering upon them. They were fierce and warlike; knew little of agriculture; roved from place to place, and subsisted by rapine and plunder.

Two circumstances in those times greatly quickened the progress of the Greeks in various useful arts—the discovery of the use of iron, and the extension of the knowledge of alphabetic writing. The former enabled them to construct instruments of agriculture and commerce, and the latter to diffuse and improve the general means of knowledge. Yet the advantages arising from alphabetic writing were far less rapid in those times than one would imagine, since, according to Herodotus, a system of written laws was not promulgated in Greece till

about the sixth century before the christian era—a circumstance truly surprising, considering the progress of the Greeks in the science of government, at a much earlier period, and the strength and quickness of their inventive powers.

The ancient Greeks have the honor of exhibiting to the world the first example of a political confederation, founded in reason, and matured upon principles whose strength and excellence gave permanency to the institution, as well as to the several states and governments existing under its influence. The country of Thessaly had been governed by Deucalion; and his descendants, as already noticed, founded the Dorians, Eolians, and Ionians. This country lay far north of the Hellenetic tribes, and was continually exposed to the incursions of the warlike savages on their borders. To provide more effectual means of defence against these dangerous irruptions, the leaders of several tribes or states entered into a confederacy for mutual defence. Their place of meeting, which was semi-annual, was at Thermopylæ, a place rendered ever famous by the unparalleled bravery of Leonidas. The king of Thermopylæ at that time was Amphictyon: hence they were called the Amphictyonic council. This combination, while it did not interfere essentially with the independence of the several states, served as a grand political centre, combining the energies, uniting the policy, and harmonizing the movements of the whole. By means of this, the Greeks were at length formed into one grand confederated republic; for, although it originated without the peninsula, by modern geographers called the Morea, its advantages were soon perceived, and the central states of Peloponnesus, the Spartans and Argives, became members of it, and by the middle of the fourteenth century before Christ, most of the states of Greece followed their example.

The members of the Amphictyonic league, for a considerable time, were fully employed in regulating their own governments, and repelling the invasions of their hostile neighbors. But at length the restless and active spirit of a warlike people began to extend its views to conquest, and its desires were expanded with a thirst of glory. About 1260 years before Christ, took place the celebrated expedition of the Argonauts, headed by Jason,

a Thessalian chieftain, and by the fathers of the celebrated warriors who shone in the siege of Troy. But, passing over this, as also over the exploits of Theseus and other warriors of that heroic age, we shall, to gratify the taste of the juvenile reader, be a little more particular in relating some of the leading circumstances of the Trojan war.

Previously to the commencement of this war the Greeks had made considerable progress in the arts, both of war and peace. Their savage manners were softened—their internal policy was regulated by the maxims of justice : in their manners, customs, and religion, they were similar ; and their united councils gave wisdom, energy, and dispatch to their movements. Seven independent states occupied at this time the peninsula of Greece, although it was but 200 miles long, and 140 in breadth. These were Messenia, Elis, Arcadia, Corinth, Achaia, Argos, and the powerful kingdom of Sparta. The Grecian territories without the peninsula, were more extensive, being 260 miles from east to west, and 150 from north to south—comprehending Thessaly, Attica, Ætolia, and sundry other provinces.

The kingdom of Troy lay on the eastern shores of the Hellespont, the southern coast of the Propontis, and in general the territories of the lesser Phrygia. The Trojans were of Grecian extraction. Their empire was founded by Dardanus, about 200 years before this period : hence, they were called Dardans, and their country Dardania. Ericthonius, the son of Dardanus, was succeeded by Tros ; hence, they were called Trojans. The son of Tros was Ilus, from whom Troy was named Ilion. Ilus was succeeded by Laomedon, and he by his son Priam. Priam, after a long and prosperous reign, was destined to see the ruin of his kingdom, the extirpation of his race, and to fall by the victorious sword of the Greeks.

It is generally agreed that a hereditary enmity had subsisted between the Greeks and Trojans. Paris, the son of Priam, the most beautiful man of his time, having been allured by the fame of Helen, the queen of Sparta, went over into Greece, and visited the Spartan court. Helen is celebrated by the poets as possessing every personal charm in its highest perfection, and as the most perfect



beauty of ancient times. Her susceptible heart was too easily captivated by the artful address and polished manners of the perfidious Paris. She listened to his insinuations, and lost to a sense of honor and duty, she made her escape with him, and took refuge amidst the towers of Troy. The king of Sparta, stung with the treachery of his beauteous queen, whom he adored, and enraged at the baseness and perfidy of the Trojan prince, to whom he had shown all the rites of hospitality, loudly complained of the injury, and appealed to the justice of his countrymen. His brother Agamemnon, the most powerful prince of Greece, seconded his complaints, and used his influence and authority to rouse the resentment of the whole extensive confederation. He succeeded : for the princes and people of Greece, no less wounded in their pride than stung with a sense of the atrocious villainy, determined to extinguish the flames of their resentment in the blood of Priam, and his people, who, refused to restore the illustrious fugitive.

We shall not detail the particulars of this war. Those for whom this work is designed will find them at length in their proper place, in a course of reading. It shall suffice to say that a powerful army was sent to wage war with the Trojans; but the enterprise was found to be attended with unforeseen difficulties. The Trojans were a brave and gallant people—of considerable resources, and very great courage. Hector, the son of Priam, equalled only by Achilles, commanded the Trojans, and often disputed the field of victory, with invincible bravery, and various success : and when, after the death of Hector, the Trojans could no longer keep the field, the city of Troy was defended by lofty towers and impregnable walls.

Homer is the chief and almost the only authority on the Trojan war, which, if it ever existed, would have been lost in oblivion, but for his pen. Among other things in praise of Homer, strength and sublimity of genius must certainly be ranked ; but amiableness of character cannot be reckoned, nor yet the fair impartial openness of the historian. His partiality is often so glaring, as to involve him in gross absurdities. While he seems impatient and loath to allow the Trojans any military merit, and is ever disposed to accuse them of meanness and the

basest cowardice, yet he enrols the Grecian heroes with gods, because they could conquer them. The honor of the conqueror is commonly measured by the greatness and potency of the enemy he conquers. Homer certainly loses sight of this principle, and especially in the character of Hector, who, in his last encounter with Achilles, is compelled by the merciless partiality of the poet, to act a more pitiful cowardly part than we should have reason to look for in the conduct of the meanest soldier in a modern army. Instead of fighting Achilles like a man, he is made to turn on his heels and run in a cowardly manner. The mighty Trojan at length run down, like a sheep pursued by a wolf, is quietly butchered. Now the meanest scullion in the late army of Mack, would not have shewed himself so great a dastard.

The fortune of Greece prevailed; not however by arms, but by stratagem. The Greeks, worn out by a war of ten years, determined to risk their hopes on one desperate effort, which, if successful, would end the war in victory—if not, would exterminate all hope of conquest, for the present, if not forever. They made preparations for returning home—embarked in their ships, and set sail: but they left near the city a wooden horse, constructed of vast size, in which was enclosed a band of their bravest heroes. This image they pretended as an offering to the goddess Minerva, to be placed in the Trojan citadel. To give effect to this stratagem, Sinon is dispatched over to the Trojans, with an artful and fictitious story, pretending he had made his escape from the Greeks. The superstition of the times gave them complete success. The whim struck the Trojans favorably: they laid open their walls, and, by various means, dragged the baneful monster, pregnant with destruction, into the city.

That night was spent in festivity through Troy. Every guard was withdrawn; all threw aside their arms; and, dissolved in wine, amusement, pleasure, and repose, gave full effect to the hazardous enterprise of the hardy Greeks. The fleet, in the night time, drew back to the shore: the men landed and approached the city: the heroes in the wooden horse sallied forth—killed what few they met—opened the city-gates, and the Greeks entered. The night, which was begun in feasting and carousal, ended

in conflagration and blood. The various parts of this daring plan, liable to great uncertainties and embarrassments, were concentrated and made effectual by the signal of a torch shown from a conspicuous tower by Helen herself, the perfidious beauty who had caused the war.

This story, as to its leading parts, is probably founded in fact: whether it is so or not, it does the highest honor to the genius of the poet by whom it is *related*, if true, or *invented*, if fabulous.

Never was national vengeance more exemplary, or ruin more complete. The destruction of Troy took place 1184 years before the christian era. This fall of the Trojan empire was final: independence and sovereignty never returned to those delightful shores: nor has that country since made any figure in history. It continued to be possessed and colonized by the Greeks while they flourished, and followed the fortunes and revolutions of the great empires.

If the charms of Helen proved the destruction of Troy, yet the Greeks themselves, though they were able to punish her seducer, had little reason to boast of their conquest, or glory in their revenge. On their return their fleets were dispersed, and many of their ships wrecked on dangerous coasts. Some of them wandered through long voyages, and settled in foreign parts: some became pirates, and infested the seas with formidable depredations: a few, and but a few of them returned to their homes, where fortunes equally disastrous followed them. Their absence, for a course of years, had quite altered the scene of things; as it had opened the way to conspiracies, usurpations, and exterminating revolutions. Their vacant thrones had been filled by usurpers, and their dominions, left defenceless, had fallen a prey to every rapacious plunderer. The states of Greece, which, at the beginning of the Trojan war, were rising fast to prosperity, power and happiness, were overwhelmed with calamities, and seemed returning rapidly to savage barbarity.

The institution of the Olympic games—their nature and important influence on society, together with the character, laws, and institutions of Lycurgus, next meet the eye in tracing the great line of Grecian history. But these events are too far distant in the region of uncertain-



ty, where real historical light holds a doubtful reign with fable and fiction, to merit an extended place in these sketches; and, were they differently situated, they would lead us into details far too minute and extensive for a work of this nature.

Not to seem, however, utterly to neglect a matter so extensive in its influence, and so lasting in its consequences to Greece as the legislation of Lycurgus, we shall close this chapter with a general view of the character and institutions of that great man.

We have already seen the deplorable state of Greece after the Trojan war. It will be proper to remark here, that the tumults, revolutions, and calamitous events of those times, no less encouraged the savage enterprises of banditti, robbers, and pirates, than they roused the genius and talents of men of great and virtuous minds. In the midst of these convulsions, the Delphian Oracle had ordered a general armistice, and that certain games should be revived, or more properly formed into a regular and permanent institution. The lively and flexible genius of the Greeks, ambitious, fond of amusement—of competition—of pomp and glory, was animated with the proposal; all thoughts of hostility were immediately laid aside in the general preparation for this splendid festival, which was to last five days, and to be begun and ended in the worship of Olympian Jove. The most important of the Olympic games were wrestling, boxing, pancratium, coit, foot race, horse race, and chariot race. Of these, the pancratium, which united boxing and wrestling, was the most dangerous and terrible, and the chariot race, by far the most honorable of all. Iphitus, prince of Elis, seconded by the countenance and advice of Lycurgus, the Spartan law-giver, was the second founder of this noble institution. A large and beautiful plain near Olympia, in the Peloponnesus, was chosen for the purpose. Here a gymnasium was erected, and all the plain was adorned with gardens, porticoes, columns, and arches, to render the scene as delightful and grand as possible. In a word, these games were frequented by an assemblage of nations; and to be a conqueror here, inflamed the ambition of mankind more than the honors of war or government.

Lycurgus, moved by the miseries of his countrymen, and induced to hope success from his knowledge of their genius and character, formed the grand design of reducing them to order under a new form of government, and a new code of laws; the objects of which seem to have been to promote civil liberty and justice, public and personal safety, and military glory.

After regulating the various powers of government in reference to those important objects, he proceeded to introduce an agrarian law, causing an equal division of lands among the people. He abolished the currency of gold and silver, and allowed no money to be used but iron. He prohibited every article of luxury—greatly improved the Spartan soldiery and mode of fighting, and raised the Spartan commonwealth to the highest eminence of military fame. But the spirit of his laws, and maxims of his government, resembled more the severity of military discipline, than the mild and gentle wisdom of civil policy; and, allowing them their utmost merit, they tended rather to convert a being of tender sensibilities and fine and noble affections, into a cold, unlovely machine of reason, apathy, and stern justice. But the Greeks, in those times, would have rejected a plan divested of all the errors to be found in that of Lycurgus. It is impossible to civilize a nation at once; and indeed, the laws of Lycurgus, considering the time when they were formed, and the effects they produced on society, can be regarded in no other light than as an astonishing display of wisdom, energy, and virtue.

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## CHAPTER XL.

ANCIENT GREECE, FROM THE LEGISLATION OF LYCURGUS  
TILL THE ISSUE OF THE PERSIAN INVASION.

WHOEVER surveys the Grecian history, will immediately perceive the inequality of the states of which their grand confederacy was composed. Some of them were large and powerful—others were small and perpetually exposed to injustice and insult from their haughty neighbors. The Lacedemonians first, then the Atheni

ans, and at last the Thebans, were at the head of the confederacy—directed their councils—led their armies; often drew them into wars—indeed conquered and enslaved some of them, and perpetually aimed at directing the helm in all public concerns.

Ambition is natural to man; nor does it ever appear more evident, or more odious, than in the conduct of the popular leaders of democratic confederacies: they cherish what they disclaim, and are, in all respects, what they would be thought not to be. The artful demagogue has substantial reasons for preferring democracy to monarchy. In the latter he has no hopes: in the former experience suggests to him that the more noisy he is for liberty, the more certainly he shall enjoy all the sweets of power: and he well knows, the more he flatters his blind devotees, the more certainly will they suffer their eyes to be closely veiled, and the more implicitly will they obey his mandates.

Among the ancient histories, none are so important, or contain such useful instruction, as that of Greece. There the ambition, the haughtiness, the injustice of large states, and the inconveniencies, depressions, and final subjugation of small ones, afford a solemn warning to our own free and happy country. In the present chapter we shall take a brief survey of the Grecian history, from the times of Lycurgus till the defeat of the Persians at the battle of Plataea, and the issue of the Persian invasion.

Neither the benign influence of the Olympic games—of the laws of Lycurgus, nor the Amphictyonic council, could preserve them from the rage of civil war. The power and ambition of the Lacedemonians soon drew on them the jealousy of their sister states. A quarrel breaking out between them and the Messenians, a rich and populous province, lying on the western shores of the Peloponnesus, a long and desolating war ensued. Both parties were exasperated by a series of injuries; and it became at length, on both sides, a war of passion as well as interest, and of extermination as well as conquest. The Lacedemonians fought for interest, revenge and glory; the Messenians, over and above all these, had still more powerful motives—they fought for independence, life and fortune.



Though fortune seemed early to incline to the Spartan cause, as they were evidently an overmatch for their adversaries, yet no advantage was gained but by the greatest efforts, nor maintained but by the utmost vigilance. The ground was always disputed with the fiercest conflict, and every victory was dearly bought. At length, however, overpowered by the steady vigor and discipline of the Spartan armies, they were driven from the field, and besieged in their capital, Ithome, which, after a brave resistance, was forced by famine to surrender.

The wretched Messenians, who escaped the sword, went into voluntary exile, or became slaves; and their valuable territories were quietly possessed by their haughty conquerors. The Lacedemonians having now glutted their vengeance, and enriched their treasures by the spoils of a sister state, enjoyed repose for thirty years.

How difficult it is to conquer a nation of freemen! to repress the energies, and crush the spirit of a people determined to be free. After groaning in servitude, and feeling the iron grasp of oppression thirty years, the Messenians revolted, shook off the yoke, and were able to maintain a war still more formidable, and by far more doubtful and threatening on the side of Sparta. They had previously drawn into their alliance the Argives and Arcadians, who promised them the most effectual aid they could give.

They were commanded by Aristomenes, a general whose wisdom and temperance could only be equalled by his intrepid bravery. But we cannot descend to particulars. The dispute was long and bloody—seeming often to threaten the existence of the Spartan commonwealth; but fortune at last declared a second time against the unhappy Messenians. The steady discipline and invincible courage, and great resources of Lacedemon prevailed; and the Messenians, borne down by inevitable destiny, forsook the field, dispersed, abandoned their ancient abodes, and sought refuge in foreign countries, where a brave and enterprising spirit obtained for many of them an honorable settlement. Their brave and generous leader, Aristomenes, after a course of adventures, ended his life at Sardis. “Other generals,” says Dr. Gillies, “have defended their country with better suc-

rest, but none with greater glory ; other characters are more fully delineated in ancient history, but none are more deserving of immortal fame." The conquest of Messenia, by the Spartans, took place about 670 years before the christian era.

From this period to the defeat of Cræsus, king of Lydia, by Cyrus, as related in a former chapter, comprehending about one hundred and twenty years, a series of events arose, of high importance to the Greeks ; and in which vast accessions of light are thrown over the histories of Europe and Asia. During this period the Assyrian monarchy became extinct—the Persian arose to the empire of Asia, and the Jewish monarchy having been overthrown, had experienced a depression and captivity of 70 years.

The forms of government in Greece had, some time previously to this, been changed, and their monarchies, or rather tyrannies, had given place to democratical republics. The human mind, seemingly slow in the progress of discovery, yet rapid in the improvement of discoveries, when made, or of hints leading to them, seemed, first among the Greeks, and not far from this period, to acquire just views of its own natural and inherent rights. As men are nearly of equal size and strength of body—as there is a general similarity in their mental endowments—as they are actuated by like desires and aversions, pains and pleasures, so they are naturally entitled to equal rights, privileges and enjoyments.

The consideration that the monarch's power exists only by the consent of his subjects, induced the Greeks, when they saw that power abused, to withdraw from it their support. Pursuing the same course of thinking, they were able, at last, to project various forms of government, resembling each other as to the origin, the distribution, and the end of supreme power. As they saw clearly that all power, in its first principles, was in the people, and that it should only be exercised for the good of the community, they contrived to distribute it among various persons, who should act by delegation, as servants of the public, and who should be responsible to the public for their conduct. This may be called a government of checks.

The wars carried on during this period by the states of Greece, can by no means have a place in this compend : for although the ambitious, restless, and enterprising Greeks were continually agitated by feuds and quarrels, arising from their schemes of aggrandizement, both in the grand council of Amphictyons and in the several states, yet they were engaged in no wars of considerable moment. The sacred war (so called) became interesting and important, as it gave rise to the establishment of the famous Pythian games.

The commonwealth of Crissa, a small state, lay near the famous temple and oracle of Delphi. Although that oracle was highly venerated by all Greece, and many other nations, yet the Crisseans, allured by the immense treasures deposited there, as offerings to the god of wisdom, fell upon, took and plundered that sacred place. A thrill of horror spread through all Greece, together with the strongest emotions of anger, grief, indignation, and revenge. The promiscuous blood of age and innocence, and the violation of humanity, honor and modesty were forgotten in the enormous and dreadful guilt of so great a sacrilege.

To the Amphictyonic council it belonged to prescribe what measures should be taken to punish this unparalleled outrage. Yet such were the dissensions, the political interests, and more probably the corrupting power of gold, that that venerable body were at much difficulty before they could resolve on proper measures.

At length, however, they were roused by the eloquence and authority of Solon, one of the Athenian representatives, to punish this crime against religion and mankind. But indecision in their councils, rendered their proceedings slow; nor was it till after considerable time was spent, that the Crisseans were besieged in their capital, and ultimately destroyed; their cities demolished, and their soil condemned to perpetual sterility.

In gratitude to the gods for the fortunate issue of the Crissean or sacred war, the council of Amphictyons instituted the Pythian games, which were celebrated with a pomp and splendor little inferior to the Olympic. The termination of this war, and the institution of those celebrated games, took place about 590 years before Christ, in the second year of the forty-seventh Olympiad, and



about three years before the destruction of Jerusalem by Nebuchadnezzar.

We are now drawing near to that period in which Greece enjoyed the meridian of her glory. The wisdom of her councils formed a powerful confederacy, equal in strength to the greatest empires, yet being divided into small, independent governments, the lawless ambition of individuals found less room for action, while personal virtue and enterprise were more secure of a due reward. Greece having passed through a long and dubious infancy, began now to feel the vigorous bloom of youth; to display a determined character, and to assume that commanding attitude which never fails to excite confidence, veneration, and respect.

We have already noticed the soil, climate, and general features of that country, which was to cherish the first of the ancient nations. No subject is more wrapt in darkness than the origin of the ancient languages: yet it will scarcely be allowed to be conjecture, when we assert that the Greek language, from its earliest stages, seems to have been the most perfect which nature ever formed, or divine wisdom ever inspired. Its copiousness and strength were no less adapted to the boldest eloquence, than its variegated and harmonious tones to every species of poetry. In no language was the grave and dignified style of history and moral sentiment, the native spirit and life of drama, or the wit and pungency of satire, ever better supported.

All the natural advantages of the Greeks seem to have been calculated to extend the mind, to strengthen all its faculties, and especially to elevate and embolden the imagination. The country was well formed to yield an easy subsistence to its inhabitants—their government to cherish genius, and their language was that of poetry and oratory.

Soon after the institution of the Pythian games, the genius of Greece began to display its power, and shoot forth all its beauties. The works of the immortal Homer had been read and admired: indeed they had marked their path with light; enkindling at once the hero, the lover, the philosopher, and the legislator, wherever they came. But now appeared in succession, Archilochus, Terpander, Sappho, Simonides, Alcæus, Stersichorus.

Anacreon, and Pindar; and many others whose names and eulogy might fill a volume. Their variegated strains unfolded every form of genius—wandered through every field of fancy—extracted sweetness from every blossom of nature, and adapted their harmonious numbers to every tone of melody, from the thunders of the warlike muse, to the melting accents of the lyre.

Astonishing were the effects produced by the combined influence of so many happy causes. The arts and sciences, and whatever might be expected to arise from the best intellectual culture, now began to flourish in manly maturity. Perhaps what we ascribe to superior strength of mind in the ancients, was rather the effect of their amazing industry, and the energy and ardor with which they pursued the objects of knowledge. The moderns, compared with them in this respect, have cause to blush at their own indolence. The Greeks, however, invented, improved, and perfected; and that especially in those walks of science where strength and sublimity of mind are most needful. As a proof of this, we need only mention the names of Homer, Demosthenes, Alexander, Solon, Pythagoras, Miltiades, Praxiteles, and Phidias: we mention them not in the order of time.

In a former chapter we have given a sketch of the Lydian monarchy, founded by Candaules, and ended in the conquest of Cræsus, by Cyrus, king of Persia. Although the Lydians were a nation given to dissipation and the most voluptuous pleasures, yet they were, at this period, brave, enterprising and warlike; and now, commanded by Cræsus, a prince highly renowned for military and civil accomplishments. The Greeks of Asia, if not in Europe also, must soon have experienced inconvenience from the growing power of Cræsus, whose conquests, power, and splendor, far eclipsed those of his predecessors. But a much more terrible power was preparing by providence to extinguish forever the light of Cræsus, and to change the whole face of things in Western Asia. We have already spoken of Cyrus: in this place it shall suffice to say that his interference forever delivered the Greeks from danger as to the Lydians, but gave them a neighbor in himself and successors, much more formidable. The states of Greece were duly ap-

prized of this, and were unwilling to make so disadvantageous a change.

While the storm of the Persian invasion was gathering, Cræsus had applied to the Greeks, and especially to the Lacedæmonians, for aid. Willing that the powers of Asia should check and balance each other, they were determined with their utmost efforts to prop his falling throne. But the celerity of Cyrus defeated their intentions; for before their auxiliaries could arrive, the decisive blow was struck, and the kingdom of Cræsus at an end. The aspect of things now seemed to promise that there should soon be collision of powers between the Greeks and Persians; but it is highly probable that Cyrus was willing to decline an attempt to subjugate that hardy race; and especially as Greece presented far weaker allurements than the kingdom of Babylon, and the wealthy cities of Asia.

After the conquest of Lydia, while Cyrus was meditating the subjugation of the Asiatic Greeks, he received an embassy from Sparta, with a message eminently characteristic of that bold and intrepid people. The messenger, in a style truly laconic, told Cyrus, that if he committed hostilities against any of the Grecian cities, the Lacedæmonian republic would know how to punish his injustice. It is said that Cyrus, astonished at the insolence of the message, demanded who the Lacedæmonians were. This affected ignorance was rather designed to express his contempt than to gain information. He well knew who they were. When he was informed they were one of the states of the Grecian peninsula, he made a reply to the ambassadors, which contained a severe and just sarcasm upon their national character. He told them "that he should never fear men who had a square in the midst of their city, in which they met together to practice mutual falsehood and deception: and that if he continued to enjoy the blessings of health, he hoped to afford them more domestic reasons of complaint than his military preparations against the Greeks of Asia."

The Greeks of Asia soon fell a prey to Harpagus, whom Cyrus left behind him, with a powerful army, to complete the conquest of these countries, while he himself, now burning with ambition, directed his march towards Babylon.



For a period of nearly forty years ensuing the taking of Sardis, the Lydian capital, nothing will be noticed in the history of Greece. And here it will be proper to remark, that the commonwealth of Sparta, which, since the close of the Messenian war, had holden the first place among the Grecian states, was now evidently falling behind that of Athens, and that the latter was fast rising in wealth, learning, power and influence to the supremacy of Greece; an ascendancy owing to her commercial enterprise.

The short and splendid reign of Cyrus, after the reduction of Babylon, seems to have been fully employed in settling the affairs of his extensive dominions. Nor is it probable that in an empire of such extent, he had leisure, or much inclination to direct his attention to so inconsiderable an object as the Peloponnesus. The Greeks, therefore, remained in a measure occupied in their own domestic concerns, till, in the reign of Darius Hystaspes, an opportunity presented for the Asiatic colonies to throw off the Persian yoke. That monarch had determined on an invasion of the Scythians, a warlike race of people, whose first irruption into the countries of Asia, took place in the reign of Cyaxares the first, as already noticed. Darius, meditating revenge for ancient, as well as recent injuries, at the head of 700,000 men, traversed Asia Minor, crossed the Bosphorus of Thrace, and was presently seen on the banks of the Danube. Over that broad river he laid a bridge of boats, and crossing it, plunged with his immense army into the wilds of Europe. Having spent several months in fatiguing marches, vain pursuits, incessant labors, and continual alarms, he found his army greatly impaired, their numbers diminished, and their spirits wasted. On his return, entangled by mountains, forests, rivers and morasses, flying parties continually hung upon his rear, and formidable hordes often throwing themselves in his way, threatened to cut off his retreat. The news of his disasters reached the Danube, where he had posted strong guards to defend the bridge he had thrown across that river, several of the commanders stationed there advised to break up the bridge, and thereby prevent his return, that his ruin might be completed. Among the foremost of those advising that measure, was Miltiades, the Athe-

nian ; who considered this as an opportunity which ought not to be lost, of restoring the Asiatic Greeks to their liberty ; but the plan failing of success, Miltiades was compelled to seek safety in Athens, to escape the resentment of the Persian monarch. This celebrated advice of Miltiades, of which a particular account is given by Cornelius Nepos, was defeated by the counsel and authority of Histæus, the Milesian, who thereby saved the life of Darius, and brought himself into great favor with that prince. Darius, on his return to his own dominions, formed the design of punishing, not Miltiades alone, but the Athenian commonwealth.

The conquest of the states of Greece seems to have been a favorite object with the Persians, from the time of Cyrus. Their growing power—their independent spirit, and especially the lofty and commanding attitude they assumed and preserved, was wounding to the pride, and even alarming to the fears of the monarchs of Asia. But the short reign of Cyrus was employed in matters judged to be of greater moment. The arms of his son Cambyzes, were carried in a different direction ; nor was it till the reign of Hystaspes, that an invasion was carried into effect. Darius returned from his invasion of Scythia covered with shame, and exasperated with disappointment. But finding himself reseatd on his throne, he considered it as a matter equally dictated by revenge, interest and honor, that he should now chastise the Greeks, who, during his unfortunate expedition to Scythia, had shown but too clearly their pleasure in his disgrace, and their readiness to co-operate in a plan for his destruction.

Inflamed with resentment, the Persian king therefore resolved to make the Athenian republic, now regarded as the head of Greece, the first object of his vengeance. He, therefore, after extensive preparations, considerable delays, and some discouraging disasters, fitted out a very great armament, the command of which he gave to Datis and Artaphernes, men eminently skilled in military command. This mighty army contained the flower of his empire, and was conveyed in a fleet sufficient to shade the Grecian seas.

The majestic armament, after hovering awhile among the islands of the Archipelago, at length, with solemn

grandeur, slowly approached the shores of Attica. The flower of the Persian army landed on the plain of Marathon, about ten miles from Athens; where they pitched their camp. In this interesting moment, destined to confirm the glory of Greece, and to elevate the Athenians to immortal renown, that brave but small republic stood alone: by means of republican jealousy, superstition, and perhaps the paralyzing shock of dubious expectation: whatever it might have been, 10,000 Athenians, and a few men from Plataea, appeared in the field, to cope, as it is allowed by all historians, with ten times their number of chosen warriors.

The Greeks, though few in number, were completely armed, and were generally men of strength, courage, and tried skill in the gymnastic exercises. The celebrated Aristides, who was present in this battle, and who had a right, as general, to share in the command, magnanimously resigned his right to Miltiades, as did all the other commanders of Athens. On the morning of the decisive day, Miltiades formed his line of battle with the utmost skill and foresight: the heroes of Athens (for such every man of them might be called) took the right, and those of Plataea the left wing of the line, which was formed on the side of a hill; down which, when the signal for onset was given, the Grecian army moved with order and rapidity. When they came within the reach of the Persian slings and arrows, they ran and closed with the enemy with the most impetuous shock.

The conflict was severe, but short: nothing could resist the valor of the Greeks, or equal the celerity of their evolutions. The Persians were dismayed, broken, routed and dispersed: they fled to their ships in the utmost consternation, leaving 6000 of their best troops dead on the field of battle. The loss of the Greeks was inconsiderable.

The death of Darius soon put a period to further preparations against Greece; nor was the invasion renewed till the expiration of ten years.

From this period Athens held unrivalled the ascendancy in Greece; but even the cursory reader will not refuse a tear over the relentless fate of the brave and illustrious Miltiades: for soon after this, failing in an attempt against the isle of Paros, he was tried for his life.



lined an immense sum, and flung into prison, where he expired with the wounds he had received in defending his country. He gave liberty and empire to his country, for which they rewarded him with chains and a dungeon. Nor yet can we pronounce with certainty concerning the reasons the Athenians had to doubt his integrity, or to suspect him of maintaining a clandestine correspondence with the court of Persia, especially when we remember the history of Sidney and Russell. Many men, whom nature has made brave and virtuous, will at length become intoxicated with power, blinded with self-interest, bewildered with dazzling theories, and liable to the deepest seduction.

The Persians felt so severe a rebuke with sorrow, anger and indignation ; and a second invasion was resolved on, as the only expedient to wipe away the disgrace of this signal defeat, which must otherwise remain indelible. The son and successor of Darius Hystaspes, was Xerxes, surnamed the Great. We have already spoken of his famous expedition into Greece, in our view of the history of Persia. There we particularly noticed the victory obtained over his fleet, by the policy and bravery of Themistocles, in the battle of Salamis ; and of his precipitate retreat to his own dominions : we also noticed the defeat of the army which he left under the command of Mardonius, in the great and memorable battle of Platæa, by the combined armies of the Greeks, under the command of Aristides and Pausanias.

At Marathon, a single state of Greece had conquered the united armies of Persia : at Salamis, the Greeks had shewn their superiority by sea : and at Platæa, the combined forces of Greece had destroyed the most efficient force which could be drawn from the Persian empire, commanded by their ablest generals. The dispute which for ages had subsisted between the Greeks and Persians, was now decided ; and it was well for the latter that the former were satisfied without pushing the demonstration further, by arguments still more unpleasant.

The Persians, doubtless, meditated no more invasions of Greece. The latter was left in the possession of unrivalled glory, and the former were compelled to set bounds to their schemes of ambition.

If the first part of Grecian history conducts the reader through a period of fiction, the part which we are now upon, opens to the mind a period of virtue, genius, merit and lasting fame. They could boast of a Homer, whose amazing genius was able to construct an epic poem, not only the first, but the noblest ever formed; a poem from which the mythologist, the legislator, the historian, the prince, the soldier, and even the geographer, could draw appropriate instructions; a poem whose form has ever since been regarded as an immutable rule and model of perfection: a poem which has tinged the whole current of poetry in all polite nations, and the lofty flights of whose muse have never been outsoared. They could boast of an Amphictyon, whose wise and comprehensive mind had originated the first political confederacy, to whose benign influence the prosperity and grandeur of Greece may be clearly traced; and to which all free, deliberative, representative, legislative bodies do homage, as their grand parent. They could boast of a Lycurgus, whose powerful projecting mind could control the licentious savage with laws, which, if not the most amiable and humane, yet displayed an energy almost more than mortal; and which, if they did not produce the most happy, certainly produced the most masculine, determined, and brave society of men ever known.

But if the institutions of Lycurgus were deficient in mildness and urbanity, they could boast of a Solon, who united in one system, and condensed into one body, the scattered rays of political wisdom and experience to be gleaned up from the wisest nations of his time; who mingled mercy with justice, and the sternest precepts of philosophy with the softer dictates of sensibility and compassion.

In short, as we approach to the final issue of the Persian invasion, we are surprised at a group of great characters which suddenly crowd the scene. Our minds are struck with the lustre of their virtues and actions. Miltiades, whose talents, as a soldier and commander, availed him instead of a host, first comes forward: then Leonidas and his adventurous companions, whose souls appear like so many bright flames of courage and love of glory: then Themistocles, whose deep penetration enabled him to predict and ward off approaching danger; and as by

his foresight, so by his courage and conduct to be the saviour of his country. But their names and due praises would fill a volume. So far are we from being able to do them justice, that we hope only to awaken in the reader a desire to trace them at large in the pages of ancient history.

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## CHAPTER XII.

ANCIENT GREECE, FROM THE PERSIAN INVASION TILL THE  
DEATH OF ALEXANDER THE GREAT.

IN the preceding view of the history of Greece, the reader will perceive that little mention is made of any of the states except Lacedemon and Athens. For this omission two reasons are to be assigned—first, the brevity of this work requires that but few things be noticed, as we pass through a field of such extent; and secondly, the other states, whether in the Peloponnesus, or out—whether in Europe or Asia, were generally animated by the same views and motives—governed by the same politics, and followed by the same fortunes.

Greece had now acquired the summit of her glory and happiness; but still she continued to exhibit unquestionable proofs that no community can either boast of unsullied virtue, or can enjoy unmingled happiness. Many of those great men whose talents and virtues raised their country to its present greatness, either by their own vices, or the ingratitude and envy of their countrymen, were doomed to experience the most painful reverse of fortune. Disgraced by their country, they descended in poverty, sorrow, and infamy, to their graves; leaving it for posterity to do justice to their memory.

It will be remembered that Pausanias and Aristides commanded the Greeks at the celebrated battle of Plataea, where the Persians received their last defeat under Mardonius. Pausanias afterwards, lost to all true sense of rectitude and honor, became a traitor, and suffered the punishment he deserved. His colleague, Aristides, though once banished upon suspicion, was recalled, and was able fully to demonstrate his innocence: he lived to a



great age, enjoying the highest honors of public confidence, and was surnamed *the just*. But to no commander did the Greeks owe more than to Themistocles. Historians generally allow, that after the defeat of the Persian invasion, under Darius Hystaspes, the Greeks were of opinion that there would never be another invasion. Themistocles assured them to the contrary: he clearly foresaw that what advantage had been gained over the Persians, would rather rouse their resentment, and stimulate their ambition, than break their spirit. He said, therefore, that the battle of Marathon was but a prelude to a more glorious contest; and by his counsel and authority the Athenians were prevailed upon to forsake their city, which they could not have defended, and risk their fortune at sea. That was doubtless their salvation, as their naval skill far excelled that of the Persians: and even when their fleets were drawn up in sight of each other, the policy of Themistocles brought on an engagement contrary to the wish of both fleets, and by that means gave the victory to Greece which did in reality decide the fate of the war.

To the superior genius of Themistocles, therefore, Greece was indebted for her liberties, and her existence as a nation: and to the same the world is indebted for preserving a nation who were the fathers of literature and government. But his services, however important to his country or to the world, could not save him. The Spartans regarded him with the most implacable hatred and malice. They implicated him as being concerned in the treason and treachery of Pausanias. They first procured his banishment, then his death.

In a former chapter it has been said, that the great line of history (i. e. if we follow the course of empire) would scarcely strike into Greece till the era of Alexander: but this remark must be understood in a sense extremely limited; for at the close of the Persian invasion, and ever afterwards, nothing remained with the Persians but the shadow of empire: for, being compelled to acknowledge the superiority of the Greeks, both by sea and land, they were willing to accept of peace on any terms.

By a most vigorous system of war, arts, agriculture, and commerce, the Grecian empire now spread in every direction: and the coast of Asia, from Syria to the Ro-

phorus of Thrace, owned her sovereignty, including all the adjacent islands; and on the shores of Europe, from Epirus round the peninsula of Greece, and stretching to Macedon, Thrace, and the Euxine sea.

Soon after the close of the Persian war, the Athenians rebuilt their city, which had been destroyed by Xerxes; or rather built it anew, and enclosed it with walls whose height and solidity rendered them impregnable to any common form of attack. They also built the famous harbor called the Piræus, which lay about five miles from the citadel of Athens. This harbor was large and convenient for the whole Grecian navy. Here a new city directly arose, nearly of equal size with Athens. This new city, the harbor, and the intermediate buildings, were soon after, in the administration of Cimon, the son Miltiades, enclosed in walls of amazing strength, extending from the old city; so that the enclosing walls of Athens were upwards of eighteen miles in length.

Under the administration of Cimon, and Pericles, these and various other public works were completed; so that Athens now began to assume a form and aspect exceedingly magnificent and splendid. If Babylon, Nineveh, or Persepolis, covered a greater extent of ground; if they contained structures of greater dimensions, still their real glory and magnificence bore no comparison to those superb structures to which Grecian architecture gave birth; and their internal decorations, in comparison with those of Athens, and of other Grecian cities, were like the huge caverns and gloomy vaults formed by the hand of nature. Not far from this period the republic of Elis built the celebrated temple of Olympian Jupiter—a work equalled in no subsequent age: and, to afford diversity to the young reader, we shall here give a brief description of this famous temple, abridged from Dr. Gillies.

There had long subsisted a contest between the Eleans and Pisans, concerning the right of superintending the celebration of the Olympic games. This quarrel resulted in a war, in which the Pisans were conquered, and all their effects were appropriated to the building of a temple to Jupiter, by whose assistance the Eleans were victorious.

This temple was of the Doric order, built of stone resembling the Parian marble, and encircled with a superb

colonnade. Its dome was 60 feet in height, 90 broad, and 230 long. It was covered with a rare kind of marble, cut in the form of tiles. At each extreme of the roof stood a golden vase, and in the middle a golden victory; below which was a shield embossed with Medusa's head, of gold. On the pediment stood Pelops and Oenomaus, ready to begin the Olympic race in the presence of Jupiter. This vault was adorned with the battle of the Centaurs and Lapithæ. The labors of Hercules distinguished the principal entrance.

After passing the brazen gates you discover Iphitus, who, as we have seen, founded the Olympic games, crowned by his spouse, Echechiria: thence the way led through a noble portico, to the majestic creation of Phidias, the Athenian; which formed the grand ornament of the temple, as well as of Greece. The god was sitting on a throne, and of such colossal stature that his head reached the roof, 60 feet in height. This mighty image was composed of gold and ivory. In his left hand was a burnished sceptre—in his right, an image of victory, and on his head an enamelled crown of laurel. His robes and sandals were variegated flowers and animals of gold. His throne was of ivory and ebony, inlaid with precious stones. The feet which supported it and the fillets which joined them, were adorned with innumerable figures, among which were the Theban children torn by sphinxes, and Apollo and Diana shooting the beautiful and once flourishing family of Niobe. Upon the most conspicuous part of the throne were eight statues, representing the gymnastic exercises; and a beautiful figure resembling young Pantarus, the favorite scholar of Phidias, who, in the contest of the boys, had lately won the Olympic prize. On the four pillars, which between the feet, sustained the throne, were delineated the Hesperides, guarding the golden apples; Atlas with mighty effort sustaining the heavens, with Hercules ready to assist him; Salamine with naval ornaments in her hand, and Achilles supporting the beautiful expiring Penthesilea.

But the ornaments of this temple and statues were indescribable; presenting at once to the eye, a scene of elegance, beauty, and majesty, which no words can paint. There were in Greece three other temples, if not equal in all, yet far superior to this in some respects, (viz.) that



of Ceres and Proserpine, at Eleusis, in Attica; of Diana at Ephesus; of Apollo, at Miletus, and of Jupiter, at Athens.

During this period, the Greeks seemed to unite every thing in their character and actions which was bold, enterprising or great; but we cannot add, every thing that was just, generous and humane. Many of their greatest men they banished; some on real conviction, but more it is presumed on suspicion, from the base motives of jealousy and envy; and the season of happiness and glory for the Greeks scarcely arrived before it was forever past. They now began to feel the corrupting influence of wealth, power and prosperity. Luxuries, like an overwhelming flood, rolled in from every quarter; and the insolence of prosperity, and pride of empire, struck at the heart of public morals and virtue, and began secretly to undermine that power which had raised the Greeks to such an exalted height.

The career of those great men we have just mentioned was scarcely past, when the administration of Pericles opened scenes more splendid, more flattering to the vanity, and more corrupting to the virtue of Athens, than any which had been before his day. Pericles was endowed with every accomplishment necessary to enable him to influence and to govern. The most persuasive, and commanding eloquence, added to the greatest personal attractions, and intellectual powers, rendered him the most extraordinary man of his time. He was artful, bold, and magnificent. He was a friend to every thing great and elegant in the arts and sciences—a professed republican, an accomplished courtier; capable of building cities—of commanding armies—of leading men's understanding by the force of his reasons, however fallacious, and of inflaming their passions by his oratory. It is said that he thundered when he spake.

Ambition was his ruling principle; his schemes, which were generally concerted with policy, and executed with success, tended uniformly to sink down the states of Greece into one general mass, on which he might raise, adorn and glorify the Athenian empire. In short, his aim was to make Athens the supreme arbiter of Greece, and himself the head of Athens.

The history of Greece, from the battle of Platea till the Peloponnesian war, is, in a great measure, the history of governments, and of arts and sciences. We shall pass over this, therefore, a period of about 50 years, and proceed to a brief survey of that war: and we shall see its causes early planted, and its effects gradually forming the theatre for the Macedonian conqueror.

The warlike Medes were inebriated by the wealth and luxuries they found in the first Assyrian empire, which they subdued; the Persians drank the same deadly draught from the conquest of the second. The Greeks were effeminated by the conquest of the Persians; and the Romans, as we shall see in tracing our line, experienced the same in the conquest of Carthage and Greece. Throughout all ancient history we see virtue, industry and bravery, combined with ambition, raising nations to empire; and we see wealth, luxury, and vice, undermining and plunging them down to destruction.

We have already noticed the ascendancy which the Spartans gained among the states of Greece, in the first ages of those republics. At first it was real, at length only nominal: but after the battles of Marathon, Salamis, and Platea, it existed no longer. The Athenians seem to have been superior to their sister states in genius, enterprise, and local situation. The gradual, but powerful operation of these, together with many other advantages more particular and accidental, rendered them superior to all. But by whatever causes they acquired superiority, one thing is certain, they used it with far less moderation than the Lacedemonians had done before them. The menacing tone, and haughty air they assumed, were but ill calculated to promote their ancient union: and indeed they now seemed only solicitous to extort, by force, from their neighbors, degrading acknowledgments and humiliating concessions.

This haughty and overbearing spirit clearly appeared in the administration of Pericles. His lofty and aspiring genius, his bold and animated eloquence, prevailed on his countrymen to throw off the mask, and assert their right to supremacy. The consequence was, the extinction of all union—general resentment—combinations—conspiracies, and civil and desolating wars. In the general calamities, Athens shared largely. The Peloponnesian

Ionnesian war was productive of incalculable evils; evils of which Greece never recovered—equally subversive of morals, liberty and empire—and which prepared the way for the conquest of Alexander.

The states of Greece, with equal astonishment and indignation, received ambassadors from Pericles, together with a mandate, that all the states and colonies should, by their deputies, assemble at Athens, to adopt measures for rebuilding ruined temples, and paying due respects to the immortal gods, for their assistance in the Persian war. An order so extraordinary, in so imperative a tone, was received by many with deep disgust, and secret murmurs—by the Spartans with resentment and derision—and by none with due submission but those states whose dependence had already insured their acquiescence. The tendency of this measure was to render Athens the source of authority and the centre of deliberation, action, power and honor.

When Pericles understood how this requisition was received at Lacedemon, he is said to have exclaimed, with his usual forcible and figurative style, “I behold war advancing with wide and rapid steps from the Peloponnesus.” In this conflict of power, policy, wealth and ambition, it was perceived that Athens and Sparta must form the two rallying points: and both those powers had endeavored, by every artifice of open and secret negotiation, to strengthen their cause by leagues, alliances, and auxiliaries.

This memorable war was begun by the Corinthians and Coreyreans, a colony from Corinth, about 439 years before the christian era.

Coreyra is an island near the entrance of the Adriatic sea, east of it lies the kingdom of Epirus, and west the bay of Tarentum. This island has been famous even from the times of Homer, who calls it Phœacia. Its present name is Corfu. From remote antiquity this island has been celebrated for its wealth, beauty, and at times, for its naval and military character. The republic of Corinth had early sent a colony to Coreyra, which soon grew into a wealthy and powerful state, and was able to resist the haughty and imperious requisitions of the mother country. Nor shall we find a more conveni-



ent place than this, to notice an essential blemish in the moral and political character of the ancient Greeks.

The spirit of emigration and colonizing prevailed more with the Greeks than with any nation, ancient or modern. It was, indeed, the natural result of their national character, form of government, and local situation. Enlightened, free, independent and enterprising, the defenceless state of many of their more barbarous neighbors invited their aggressions, and the numerous islands of the surrounding seas, gave ample room and full scope to the indulgence of their roving and restless propensities. They emigrated, invaded, conquered and colonized. And, before the commencement of the Peloponnesian war, could their powers have been brought to a common focus, by a plan of policy sufficiently strong and combining, they would have formed the most powerful and warlike nation ever known. But, in this respect, they were far behind the Romans. Divided into small independent governments, they were distracted and torn by mutual jealousies; and their caprice, tyranny and vengeance, were often wrecked upon their refractory colonies, towards whom they made it a point to preserve an attitude the most commanding and supercilious. A predominance of this unhappy temper, occasioned perpetual broils, and at last brought on an eventful struggle, from the deplorable consequences of which Greece never recovered.

After some battles, and various success, the Corcyreans, finding themselves in danger of being overcome, applied to Athens for aid, which was granted. In the mean time the war is prosecuted with vigor: the Athenians send aid to Coreyra. Corinth is overmatched, and applies to Sparta and the Peloponnesian states; and they at length fall in on the part of Corinth. Thus, instead of Corinth and Corcyra, were seen Athens and Lacedemon in the field of action, the states of Greece divided, and the devastations of war spreading over their fairest provinces.

The Spartans, if in any degree less warlike than they were in former times, were certainly more enlightened, more politic, and directed by maturer councils. Their bravery and fortitude were still terrible to the haughty Athenians; and Pericles himself might have seen reasons

for wishing that he had been satisfied with a more tacit acknowledgment of Athenian greatness; especially when he now often saw that proud capital tottering on the brink of destruction, exposed to the fortune of a most eventful war, and severely distressed by pestilence.)

While the confederate armies were ravaging the country of Attica, even almost to the gates of Athens, a dreadful plague broke out in that city. As its first appearance was at the Piræus, it was generally believed to have been imported from abroad in the Athenian vessels. This was about the year before Christ, 430.

The glory of Greece was now past her meridian: for, whatever party might prevail, the reader must perceive a train of inevitable evils in consequence. Deplorable is the state of a kingdom *divided against itself*. For the particulars in this wide and melancholy scene of war, destruction, and misery, the reader must be referred to the histories of those times. There he will find, that on the 16th of May, 404 years before Christ, at the end of 27 years from the commencement of this unhappy conflict, Athens, the glory of Greece, the mistress of the arts and sciences, was taken by the confederate armies, and her walls, her towers, and her fortresses, levelled to the ground.

The day, says Dr. Gillies, was concluded by the victorious confederate armies with a magnificent festival, in which the recitation of poems, as usual, formed a part of the entertainment. Among other pieces was rehearsed the *Electra* of Euripides, and particularly that affecting chorus, "We come, O daughter of Agamemnon, to thy rustic and humble roof." These words were scarcely uttered, when the whole assembly melted into tears. The forlorn condition of that young and virtuous princess, expelled the royal palace of her father, and inhabiting a miserable cottage, in want and wretchedness, recalled to mind the dreadful vicissitude of fortune which had befallen Athens, once mistress of the sea, and sovereign of Greece, but deprived, in one fatal hour, of her ships, her walls, and her strength, and reduced from the pride of prosperity and power, to misery, dependence, and servitude, without exerting one memorable effort to brighten the last moment of her destiny, and to render her fall illustrious.

The Peloponnesians vainly boasted that the fall of Athens would be the era of Grecian liberty. Athens, indeed, tasted that bitter cup which lawless pride and ambition generally presents to her votaries. By her situation, her genius and prosperity, she seemed designed as the guardian of Greece; but her ambition to govern or to conquer, which none inflamed more than Pericles, was as rash and presumptuous as it was foolish and vain. Athens, thus humbled, prostrated, and crushed, never rose to her former state: and the powers which triumphed over her were involved in her destiny—resembling the members of a body, which revolt from the head, cast it down, and trample it in the dust.

After this period, however, many great men appeared in Greece: but no general bond of union could be formed. Intervals of peace were short, and their few virtuous characters only shone like passing meteors, for a moment. If Alcibiades was famous for his talents, he was no less infamous for his vices: and the few splendid actions he performed were utterly insufficient to counteract the general effects of caprice, crooked policy, and a total want of virtue.

Athens had scarcely recovered a measure of liberty, by the exertions of Thrasybulus, and began to respire, after a shock so paralizing, and calamities so dreadful, when war again broke out. This is commonly called the Bœotian war. Instead of rising, as did the former, from the Peloponnesus, it now pointed its avenging flames towards that haughty combination of powers, and menaced them with a fate similar to that of Athens. It is remarkable, that as the sun of ancient Greece was still lingering on the western horizon, as if loath to set, she at times displayed an effulgence of genius which few nations could boast when enjoying their meridian of glory. In the days of glory which Sparta and Athens had seen, it was little expected that Bœotia would ever be the terror of Greece—would not only excite their jealousies, but alarm their fears, and would render necessary their utmost exertions, not to say in defence of their honor, but of their national existence.

Historians, without a dissenting voice, allow Epaminondas to have been great in the various characters of statesman, hero, patriot and commander. The Thebans



and their confederates were led by this most accomplished general into the Peloponnesus. Lacedemon was their mark. They ravaged the country of Lyconia, even to the gates of Sparta. That proud and powerful people had not seen such a day for five hundred years. The skill and valor of Agesilans saved them.

The course of human affairs resembles a revolving wheel, some parts of which are perpetually rising, some falling—some are up and some down. It is incredible that Lacedemon should be compelled to apply to Athens for aid, whom she had so lately conquered: but this she did, and that with success. The war progressed with vigor—was protracted—had various turns, and was at length terminated in a general battle at Mantinæa. This battle is allowed to have been the most equally matched, the ablest conducted, and the most bravely fought of any one ever fought in Greece. While the fortune of the day was evidently declaring for the Thebans, Epaminondas was killed. This roused the drooping spirits of the Spartan allies, and at last rendered the victory doubtful: it was claimed on both sides.

With Epaminondas expired the martial spirit of his country: for, although the Thebans maintained the ascendancy for some years, and were able, for a while, even to control the decisions of the Amphictyonic council, yet they gradually sunk to their former insignificance. This great general terminated his career in the 2d year of the 104th Olympiad, 363 years before Christ, and may be considered as one of the last expiring lights of the Grecian republics.

Within eight years of the death of Epaminondas, Alexander the Great was born, generally acknowledged to be the first of heroes and of conquerors. Under his powerful sceptre, the Greeks, the Persians, and even the Indians, formed but one amazing field of conquest.

Empire first having taken her flight from Persia and from the Grecian republics, seemed for a while hovering on other shores and coasts, as in doubt where to settle.

More than 800 years before the christian era, a colony from the ancient city of Tyre, whose history we have already noticed, crossed the Mediterranean sea, and settled in Africa. Those enterprising adventurers, conducted by the celebrated Dido, founded the city and em-

pire of Carthage. The Carthaginians, by degrees, extended themselves along the shores of Africa—subdued the islands of the Mediterranean, great part of Sicily, and even many islands in the Atlantic ocean. They succeeded, and very far exceeded their mother country, in the empire of commerce, and were for many years masters of the sea. But the Carthaginians, like the Trojans, were destined, after flourishing a while, to enhance the triumph and exalt the fame of their conquerors: they were checked by the Greeks, and finally subdued by the Romans.

The Romans, about this time, flourished under a consular administration. Manlius Torquatus, and Decius, Mus, and others, were cotemporary with Alexander. But the Romans were yet unknown to fame, their wars not having extended beyond the small tribes and states of Italy: for it is remarkable, that, after Rome had been an independent state 360 years, her territories did not extend twenty miles from the city.

But a power was now rapidly rising, much nearer to Greece, which was to change the scene in Europe and Asia, and to influence the state of numerous nations, to ages unborn.

Northwestwardly of the head of the Archipelago, and separated from that sea by several small Grecian republics, lay the country of Macedonia. Its exact size, as also its boundaries northwardly, were little known even to the ancients, and still less to modern geographers. The country was rough, mountainous, and, for the most part, wild and barren. As early as the Persian invasion, these parts were little known: they had been colonized and subdued by the Athenians, but had revolted in the course of the Peloponnesian war.

(Amyntas), the grand-father of Alexander the Great, was the first prince of that dynasty, of any considerable note in history. He is represented by Quintus Curtius, as a man of great abilities, equally brave in the field, and wise in council. But, overwhelmed with difficulties, both foreign and domestic, he was able only to plant those seeds of greatness which were afterwards to flourish and influence the destiny of half the nations of the earth. During his reign, the Macedonians were too wild and barbarous to coalesce in any settled plan of policy, civil

or military. Of course they were kept in perpetual fear from the inroads of the Illyrian tribes, which skirted them on the north.

The Greeks, likewise, though wasting away by swift degrees, in the fires of civil war, were still warlike and powerful, under the administrations of Cimon, Pericles and Epaminondas. The life of Amyntas was strongly imbittered by intrigues and conspiracies, in his own palace, carried on by his famous, or rather infamous queen Eurydice : a calamity, which, amidst all their greatness, seemed to pursue that whole dynasty of Macedonian kings, until it exterminated the posterity of Philip, king of Macedon.

Amyntas had three sons, viz. Alexander, Perdiccas, and Philip, the father of Alexander the Great. After a troublesome reign, he was succeeded by his eldest son Alexander, who found full employment in repelling the invasions of his ferocious and warlike neighbors. In an unsuccessful war with the Illyrians, he was compelled to become tributary, and to give a royal hostage. He gave his younger brother Philip, who during his residence with those rude but martial people, gained a knowledge of them, which was afterwards of eminent service to him ; though he was then but a boy. On a similar occasion, being afterwards sent to Thebes, he there enjoyed the greatest advantages.

Epaminondas then flourished : and taking Philip under his immediate protection and care, he educated him together with his own son, in the Grecian literature, in which he made great proficiency. The school of adversity, gives lessons of wisdom, and imparts an energy to man almost indispensable to greatness. For the most part, the more pampered and delicate children of easy fortune are enervated in the germ and blossom of life, and are forever hushed on the downy lap of prosperity, to inglorious repose.

It was not so with Philip. In those adverse fortunes, which could not break his spirit, he learnt patience, humility and wisdom. He found ample resources in his own mind, made strong by exertion, and rich by experience.

Three years after the battle of Mantinæa, and death of Epaminondas, Philip found that country in the utmost



confusion: there had been no settled administration; but civil war, assassinations, revolutions and anarchy. Philip was a prince of great abilities, and equal ambition. He cast his eyes over the wide prospect; and, allured by the most brilliant hopes of aggrandizing his family, and invited by the degenerate effeminacy of the Athenians, the discord of the Peloponnesians, and the general weakness of all Greece, he laid the plan of an empire, which his son was destined to execute and to exceed. Fortune seconded his views. His measures, taken with profound policy, and executed with surprising celerity, soon put him in peaceable possession of Macedonia. He married Olympias, a beautiful princess of Epirus, whose personal and mental attractions made her no less worthy of his regard than the greatness of her family, descended from Achilles, rendered her worthy of sharing his throne.

The Greeks, now degenerated from the glory of their ancestors, found their chief resource against the arms and policy of Philip, in the sublime and powerful eloquence of Demosthenes. The muses, partial to this delightful land of their nativity, having long before this done what they could in forming the father of poets, now made their last efforts in forming an orator never to be excelled. But, alas! in vain were the powers of rhetoric displayed. The strongest reasons and the sublimest descriptions—the most solemn warnings—the most animated addresses, were antidotes too feeble to recover a nation forever lost to virtue; they were arms and bulwarks far too weak to resist a powerful conqueror. Yet they often seemed to resuscitate the dying flame of liberty, and co-operating with other impediments to the consummation of Philip's ambition, that prince left his main enterprise to be effected by his son.

A letter from Philip to Aristotle, the Grecian philosopher, announcing the birth of Alexander, his son, is worthy of insertion, "know that a son is born to us. We thank the gods; not so much for their gift, as for bestowing it at a time when Aristotle lives. We assure ourselves that you will form him a prince, worthy of his father and of Macedon." When Alexander was thirteen years old, Aristotle commenced this employment, as the young prince was then found able to receive and digest

his instructions. "It is impossible to say how far the greatness of the one was owing to the instructions of the other; but it is no more certain that the one conquered the world, than that the others' opinions predominated over men's understandings during sixteen centuries.\*

In the full career of pleasure and ambition, Philip was assassinated, in the 47th year of his age, and 24th of his reign, by Pausanias, as he was walking from his palace to see the public games, between his son Alexander, and his nephew of the same name. Philip had been very unhappy in his family, had once at a public feast, in a rage drawn his sword and rushed upon his son to kill him, but Alexander by a quick motion of his body evaded the blow aimed at his life. It was believed by many that he was privy to his father's assassination.

Thus fell Philip, in the vigor of his life, his favorite schemes being as yet accomplished but in part. When we view his life, actions, achievements and character, we can entertain little doubt that he was the ablest statesman of any monarchy beyond the Augustan age.

Alexander immediately ascended his father's throne, and it was soon perceived that the administration of the government would loose nothing by the change.

His first enterprise was against the barbarous and warlike nations which lay north and west of Macedon. Wherever he turned his face, all opposition vanished before him. On the death of his father, many powerful and independent tribes of Thrace had seized the opportunity; expecting to avail themselves of the inexperience and youth of his son. But Alexander, although he was now, and from the moment of his accession to the throne, preparing for the invasion of Persia, determined to convince them that they had nothing to hope from his inexperience, nor to expect from his negligence. At the head of a well appointed army, and with generals whom his father had taught the art of war, he penetrated into Thrace, and was victorious in several sharp encounters. He crossed the Danube, and displayed his triumphant standard on the northern banks of that river. There many neighboring nations, struck with the terror of his arms, sent him their submission in the humblest terms.

\* Dr Gillies:

But while he was marching and conquering in the wilds of Europe, a report was spread in Greece that he had fallen in battle. Whether the belief of this was real or pretended, the perfidious Greeks, though they had just before complimented him by appointing him general of Greece, began now industriously to foment a war with Maecdon. Athens, Sparta, and particularly Thebes, was at the head of this attempt. The news of this diversion reached the youthful conqueror as he was ready to return. In eleven days he was seen before Thebes, which ancient and venerable city he had destined to utter destruction. He took it by storm, put the inhabitants to the sword, and levelled it to the ground. Thus ended the city of Cadmus, after having remained one of the heads of Greece 710 years.

The Greeks, struck with dread at the fate of Thebes, sent ambassadors to appease the resentment of Alexander, and to congratulate him on the success of his northern expedition. Never did the character of a nation undergo a greater change than that of Greece, from the times of Miltiades to those of Alexander. They now were as low as they had been exalted—as feeble as they had been strong, and as mean and base as they had been noble and magnificent. Indeed, so rapid was their declension, that the fortune of Alexander was to them rather a favor than a scourge.

But nothing could exceed the decision and dispatch of his counsels, the energy of his preparations, or the rapidity of his motions. He despised all slower counsels, all delays, and even the usual precautions which commonly retard warlike schemes. His father's ablest generals were astonished at the vigor and success with which he executed the boldest plans. One reason he assigned for invading Persia was a pretended suspicion that their emissaries had been concerned in the murder of his father: although the impartial reader of history cannot avoid a suspicion of a very different nature.

Alexander having intrusted his domestic concerns (for such now were those of Maecdon and Greece) to Antipater, set forward on his Persian expedition, at the head of an army consisting of 5,000 horse and 30,000 foot. In twenty days he arrived at the Hellespont, where he crossed without opposition into Asia.



With so small an army, says Quintus Curtius, it is doubtful which is most admirable, the boldness or the success of Alexander's vast enterprise.\* His army was truly a veteran army, consisting of old men who had fought in the earlier wars of his father and uncle. His soldiers were grey headed, and when embodied they resembled the venerable senate of some ancient republic. Their dependence was not on the swiftness of their feet but the strength of their arms.

The extensive regions of the Persian empire were inhabited by various nations, without any common bond of religion, manners, language, or government. Their capital cities were dissolved in luxury, and their provinces had long been in a state of real dismemberment, for want of any combining system of policy, either civil or military. Murders, treasons, and assassinations were the usual steps to the throne; and, when seated there, the monarch's business was little better.

Although the Persians were abundantly forewarned of Alexander's intentions, yet they suffered him to advance far into their dominions unmolested either by sea or land. In their confusion and alarm, which every day strengthened, by intelligence of the rapid advances of the Greeks, the advice of their ablest counsellors was rejected, either through ignorance or envy. The most skilful generals in the service of Darius urged the utter impolicy of risking a general battle with Alexander, whose impetuous valor, now enhanced by the necessity of conquering, would drive him into the most desperate efforts. It was therefore advised to lay waste the wide country before him, and tame his courage by delays. By this policy Fabius afterwards checked the progress of Hannibal, and saved Rome.

But the foolish and haughty satraps of Persia rejected this advice with disdain, as unworthy of the dignity of the empire of Cyrus, especially as it came from Memnon, the Rhodian, the only general, however, in the armies of Darius, whose opposition appeared at all formidable to Alexander. This great man, however, was soon removed by death, and Darius was left to the folly and perfidy of men, who knew no language but that of flattery.

\* Quint. Curt. lib. ii. chap. iv. p. 20.

The river Granicus issues from mount Ida, in the Lesser Phrygia, and falls into the Propontis. On the eastern banks of this river the Persian commanders assembled their forces with the utmost expedition, and determined to resist the shock of the enemy; and from this place the scouts of Alexander brought him the wished-for intelligence that the Persians were assembled in considerable force. As he approached the river, he perceived the Persian army on the opposite bank. Determined on an attack, he immediately made dispositions for crossing the river. His cavalry opened to the right and left, and displayed the formidable Macedonian phalanx of infantry, divided into eight sections. A line was instantly formed.

While these arrangements were making, Parmenio, a general as celebrated for bravery as for caution, remonstrated against crossing the river in such dangerous circumstances. The channel, though fordable, was deep and rough—the current rapid, and the bank steep and rocky: the enemy stood on the opposite bank, and the river must be forded and the bank ascended, under showers of arrows and darts. But nothing could intimidate Alexander: he leaped upon his horse, assumed the command of the right wing, and gave the left to Parmenio. As he dispersed his orders, a fearful silence ensued, and both armies expected the onset. In a few moments the Macedonian trumpet was heard from all the line, and the whole was seen entering the river.

As they reached the opposite bank the shock was dreadful: for the Persians, who fought for life and empire, received them with the most obstinate bravery. Alexander was conspicuous by the brightness of his armour—the terror of his voice—the astonishing celerity of his movements, and the victory and death which attended his arm. He infused his spirit into his army. It was impossible not to be brave where he was. But his intrepidity led him into dangers which none but himself ever seemed destined to escape. His spear was broken in his hand: his helmet saved his life from the stroke of a battle-axe, and the brave Clitus, whom he afterwards murdered in the fury of passion, saved him at the same instant from the stroke of a scimitar, which must have proved fatal.

The fortune of the day was nearly decided before the phalanx of infantry could ascend from the river. Their dreadful aspect, glittering with steel, completed the victory; and the Persians were either killed, taken, or dispersed. Besides that this battle seemed to presage the future fortune of the war, it was ruinous to the cause of Darius, who here lost several of his ablest commanders, with about 20,000 men, while, incredible to relate, Alexander lost only 30 or 40 of his.

The fortune of no conqueror is better known than that of Alexander. His only impediment in the subjugation of the Persians, seemed to be the great extent of their territories, and the distance of their capitals and fortresses. Darius Codomanus displayed little else in the course of this war, which was to put a period to his empire, but weakness, cowardice, the most stupid ignorance, extreme vanity, and a total incapacity either of governing a kingdom, or of commanding an army.

Between the battle of Granicus and that of Issus, where Darius commanded in person, nothing took place worthy of insertion in this compend. In general the masterly policy of an extensive plan of operations united safety with dispatch, and crowned every movement with success, as much to the glory of the invaders, as the ruin of the invaded.

The defenceless nations of the Lesser Asia sent their ambassadors in throngs to deprecate the vengeance, implore the mercy, or court the alliance of the young hero. But he moved from place to place with a celerity which almost denied access to his faint hearted but nimble footed suppliants.

Parmenio, the next in command to Alexander, was dispatched on various excursions, either to receive submissions, or to reduce such strong holds as might dare to stand a siege, but the king of Macedon himself held a more regular line of march, and halted at the great cities. When arrived at ancient Troy, he had performed splendid sacrifices and honors at the tomb of Achilles, his great maternal progenitor. It is allowed by all, that he took that hero for his model. So enamored was he of the character and glory of Achilles, that he constantly carried Homer's Iliad in his pocket, and read in it almost every day and hour.



The delays of the Grecian army (for in no one instance did Alexander's fortune betray him into rashness) led Darius to imagine that fear kept the Greeks at a distance.

To give the young reader a view of the character of the Persian monarch and nation, and generally of the imperial pomp of the ancient Asiatics, we shall here descend to a brief detail of the preparations of Darius, and particularly of the order of the camps and movements, which we translate and abridge from Quintus Curtius' Life of Alexander. We deem this apparent disproportion vindicable, both from having promised it, in our preface, and from the vast importance of the events to which it leads.

Darius Codomanus may be compared with Louis XVI of France. If the term innocent or inoffensive is applicable to an absolute monarch, they were both among the most innocent, inoffensive, or harmless of their respective dynasties. When Darius perceived at a distance the gathering storm, rising from Macedon, he sent a splendid and haughty deputation to Alexander, in which he declared himself to be the *king of kings*, and the relation of the gods, and that Alexander was his servant. This commission was given to the satraps of the empire with orders to seize the *mad boy*, for so he termed Alexander; to whip him severely, to clothe him in mock purple, and bring him bound to him; moreover, to sink his ships in which he had crossed the Hellespont, and to send his army in chains, in exile, to the farther shore of the Red Sea. The Persian lords, entrusted with this gentle office, assembled what they thought a sufficient force, on the banks of the river Granicus, where they intended to execute, to every punctilio, the orders of the monarch of Asia. They found it no easy task to seize the *MAD BOY*.

The only great military character at this time in the service of Darius was Memnon, the Rhodian. That experienced soldier comprehended at once the nature and consequences of this threatening war; and advised his master to the only expedient which could have exhausted the impetuous fire of the *mad boy*, so much despised at the Persian court. Memnon's advice, together with its rejection, have been already noticed; as also the result of the affair of Granicus.

The loss of the battle and army of Granicus, for the first time, roused the king of Persia from his dreams of security, and opened his eyes on the imperious necessity of decisive measures. Without loss of time he endeavored to wield and concentrate the strength of his empire, on an emergency which had not occurred since the days of *Cyrus*.

The regions of Asia have always been populous: and Darius found no difficulty in assembling an army answerable to the dignity of the *king of kings*. He assembled his forces on the plains of Babylon, and, determining to command in person, made his dispositions accordingly.

According to an ancient custom of the Persians, he began his march, to meet the enemy, at sun rise, and in the following order. Foremost went the magi, supporting, on altars of massy silver, what the Persians call the sacred and eternal fire. They began to move at the sound of the trumpet, given from the king's pavilion, at the same time chaunting a hymn, suitable to the grand occasion. The magi were followed by three hundred and sixty-five youths, a number equal to the days of the year, veiled in Tyrian purple. A splendid chariot, sacred to Jove, followed these, drawn by white horses; and then a horse of wonderful bigness, which they called the steed of the sun; behind these were ten chariots richly embossed with silver and gold, which were followed by the cavalry of twelve nations, with various arms and ensigus; a corps of 10,000 chosen warriors, arrayed in the most superb style of eastern magnificence, covered with gold and gems, whom they called the immortal band, went next; and they were followed by 15,000 men denominated the king's relations, dressed in a style of the most costly and effeminate luxury. Next to these went a band called the *Doryphori* dressed in royal apparel, before whom moved the superb and lofty chariot of the king, supported on either hand by divine emblems, emblazed with pearls of inestimable value, and bearing the images of Ninus and Belus, the founders of the Assyrian empire, with a golden eagle.

The dress of the king was distinguished by every possible mark of the most luxurious wealth; the most gorgeous blaze of gems and gold; 10,000 spearmen

followed his chariot, armed with silver spears, and darts of glittering gold ; on his right hand and left about 200 of his family connexions attended, and were enclosed in a body of 30,000 infantry, the king's body guards. Behind these, a short distance, Sisygambis the mother, and Statira the wife of Darius, rode in separate chariots ; a multitude of women ; in short, the children and menials and *pellices* of the king came next, under a strong guard ; and the light armed, even a multitude of nations, brought up the rear.

It is said, by our author, that one day whilst Darius was viewing this immense army, he turned to Charidemus, a veteran Greek, who had fled his country from hatred and fear of Alexander, and asked him whether he did not think that even the sight of such an army would be sufficient to affrighten Alexander and his handful of Greeks ? Charidemus, forgetful of regal pride and vanity, made answer, “ this army, so superbly equipped, this huge mass of so many nations, drawn together from all the east, may be terrible to nations like themselves, may shine in purple and gold, may glitter in arms and wealth, so as to dazzle the eye and exceed conception. But the Macedonian forces, of stern visage and roughly clad, cover the impenetrable strength of their firm battalions with shields and spears. In the solid column of their infantry, which they call the phalanx, man is crowded to man, and arms to arms. They learn to keep rank and to follow the standard at the slightest signal. • Whatever is commanded they all hear : nor are the soldiers less skilful than their officers, to halt, to wheel, to form the crescent, to display their wing, or change the order of battle. Think not that they value gold and silver ; virtuous poverty is the mistress of their discipline. When weary the earth is their bed ; by whatever food comes to hand they answer the calls hunger—and their repose is shorter than the night. And can we think that these Thessalian, Acarnanian and Ætolian horsemen, a band invincible in war, clad in glittering steel, can be vanquished by slings and spears of wood ? No—you need troops *like* them to contend successfully *with* them. From that land which gave them birth, auxiliaries must be sought. Would you, therefore, hope to vanquish Alexander, strip off the gold and silver with which your army



is adorned, and hire soldiers, like his, who can defend your country.”

Darius, though naturally of a mild and gentle temper, yet now agitated by fear and jealousy, and of course become cowardly and cruel, in a rage at remarks though so just, and advice so pungent, ordered the unfortunate Charidemus to be instantly beheaded : and it was accordingly done. Like all other rash and foolish spirits, he perpetrated in haste an atrocity which he could not retrieve by lasting and bitter remorse.

The Persian king, soon after, set forward with this vast cavalcade, probably of near a million of souls, in quest of the hardy band of Greeks, who dispersed, captivated or slew all who came in their way. How different his army and his whole conduct from those of the great Cyrus, when he marched from the same countries to encounter Cræsus, king of Lydia ! and how different in the result !

The death of Memnon, the only general of Darius for whose military talents Alexander had the least respect, gave confidence to the Greeks, and struck a deadly damp to the hope and courage of the Persian monarch. Although Memnon's advice had been slighted, merely to gratify the vain-glorious pride of his haughty rivals, yet his loss was felt and deplored : and Darius perceived himself surrounded by the ministers of his pride and folly, from whom he had little to expect but stupidity, treachery and cowardice.

At the head of this unwieldy mass of people, Darius moved from the plains of Asia, northward, towards the mountains of Syria, in quest of a handful of Greeks, whom still he affected to despise. And well he might have despised them, had he not been a stranger to the art of war, as well as to the proper use of his own resources. An attention to the advice of Charidemus might have saved him. By a little augmentation of his Grecian auxiliaries, he might have easily opposed to Alexander, a number of Greeks equal to the Macedonian army ; as he had already in his army a powerful body of Greeks, who constituted his most efficient force. Nothing could have been more gratifying to the Athenians Lacedæmonians, and, indeed, to all the peninsula, than

the fall of Alexander, from whose triumphs they expected nothing but chains.

Had they seen a power in the field able to resist the conqueror, or even to protract the war, they would have lent their aid. But the counsellors of Darius were unable to form any regular plan. Inflated with the empty name of the empire of Cyrus, from which the spirit and genius of Cyrus had long since departed, they dictated nothing but rashness and folly. They even counselled Darius to put the Grecian troops to the sword, for fear they might prove treacherous, and desert his standard in the day of battle.

In the line of Alexander's march, an entrance into Cilicia was commanded by a pass over a mountain, where a very few men might have stopped the progress of a powerful army. This pass was commanded by Arsanes, governor of Cilicia. Instead of defending it, on the approach of Alexander, the dastardly Persians fled before the Greeks came in sight.

Alexander, when he gained the height, expressed astonishment at his good fortune; nor could he but perceive that such an advantage, so readily abandoned by the Persians, gave a sure indication of his future success. Yet, in passing these mountains, he kept continually before his army, bands of light armed Thracians, who might secure him from ambuscade and surprise.

Tarsus, afterwards the birth-place of St. Paul, a principal city of Cilicia, had been set on fire by the Persians, but the city was saved by the timely arrival of Parmenio. The ablest counsellors of Darius urged him to return to the extensive plains of Mesopotamia, where his innumerable forces might act to advantage; or at least, that his army should be divided, and led on to encounter the Greeks at different times and places.

Darius was especially induced to reject this salutary advice, by intelligence that Alexander was dangerously sick. He therefore hastened his march, and came up with Alexander at the bay of Issus. Yet when it was ascertained that the Macedonian army was near and approaching, Darius was greatly surprised and disappointed. He had entertained a vain confidence that the Greeks would retire at his approach, and not dare to hazard a battle with an army like his. Indeed, had he possessed

the talents of Alexander, the army of the latter would not have sufficed his innumerable host for handfuls.

Darius gave the command of his right wing to Nabarzanes, to which he added light troops, composed of slingers and archers, to the amount of 20,000. In the centre of this wing, Thymodes was placed at the head of 20,000 Greeks, a power of itself sufficient to cope with the Macedonian phalanx: it was indeed the flower and strength of his army. The left wing was commanded by Aristodemus, a Thessalian, with 20,000 infantry. To these he added the most warlike bands of the allied nations. In this wing the king himself fought, with 3000 chosen cavalry his body guards, sustained by 40,000 infantry. Near these were ranged the Hyrcanian and Median horse, a powerful body of cavalry; and finally, many thousands of auxiliary forces. In front of this array, six thousand slingers and archers moved forward to commence the battle.

The place for the battle was most unfortunate for Darius. A narrow irregular plain, limited on one side by the sea, and on the others by mountains and declivities, enabled Alexander to display as wide a front as Darius, and gave a peculiar advantage to the Greeks, accustomed to manœuvre among hills and mountains.

Alexander drew up his powerful phalanx in front. The command of his right wing he gave to Nicanor, the son of Parmenio. Next to him stood Cœnos, Perdicas, Ptolemy, Meleager, and Amyntas: each one destined to a particular command. The left wing, which extended to the sea shore, was commanded by Parmenio, with Craterus subject to his orders. The cavalry were ranged on either wing; the Macedonian and Thessalian on the right, and the Peloponnesian on the left. And before all, as was usual, light armed troops, archers and slingers were stationed.

When the armies now stood in open view of each other, Alexander passed before the front of his formidable line, addressing his officers and soldiers, man by man. He encouraged them to the contest, from motives of safety, interest and glory. He reminded them of a series of victories gained, when victory was far less necessary, but never when it would be more glorious.



The conflict for awhile was severe and dreadful. Darius did every thing he could to sustain his falling throne. Indeed the Greeks in his army fought with great bravery, and in discipline, were little inferior to the Macedonians. Had their numbers been equal, they might have influenced the fortune of the day. But an immense rout and confusion soon took place in the Persian army; and when the Greeks saw themselves contending alone against a superior force, such as were not slain, either surrendered or fled in despair. Darius soon perceiving all was lost, with some difficulty effected his escape.

In the camp of Darius was found considerable treasure: but what was most inestimable to Alexander, was the family of the unfortunate Darius. Among other royal personages were taken Sisygambis the mother of Darius, his children, and his queen, the beautiful and celebrated Statira, considered as one of the finest women of antiquity. The ardent and youthful conqueror, on this occasion, displayed the highest sensibility and honor of a soldier and hero. And his behaviour to those noble captives may be compared with that of the great Cyrus before, and of Scipio after, his time, on occasions nearly similar. He treated them with respect and deference due to the elevated rank of their more fortunate days, and strove by commiseration, pity, and tenderness, to mitigate the severities of their hard fortune. Indeed, his heart, subdued by the resistless charms of virtue, innocence and beauty, of a conqueror made him a captive in his turn. He afterwards married Statira, and made her a second time queen, not of Persia only, but of Asia, Africa and Europe. Her second elevation, however, was soon terminated by a destiny most severe and dreadful. On the death of Alexander she fell a sacrifice to the cruelty and ambition of those blood-thirsty harpies whose first care was to exterminate the family of Alexander.

In a former chapter we have spoken of the siege of Tyre by Nebuchadnezzar. The taking of that celebrated city by Alexander was not one of his least brilliant exploits. Although conquered and humbled by the Assyrians, that queen of commercial cities had regained her former splendor, and had forgotten her ancient fall and degradation. The Tyrians having sent ambassadors to Alexander, desired to know his pleasure, and de-

clared their submission to his will : but when they were informed that he intended paying them a visit, they, with equal modesty and firmness, sent him word that although they were disposed to do homage to his will, yet, as they were an independent state, they could neither admit him or the Persians to make their city a party in the war. This was enough for that ambitious conqueror ; he instantly determined to try their strength. Tyre was probably the strongest city in western Asia.

This great city was separated from the shore by a narrow strait of half a mile in width. Its walls were a hundred feet in height, and eighteen miles in circuit. Its provisions, and naval and military stores, were very great. As Alexander had little hope of taking the city but by land, he constructed a mole across the frith. This was done with vast labor and danger to the Greeks ; and was no sooner done than destroyed by fire by the Tyrians. In this inveterate siege, which lasted seven months, every expedient of force and art was employed on both sides : and it may be safely said that no city was ever attacked with greater vigor, or defended with more resolute bravery. But what could resist the genius of Alexander ? The city at length was taken, and so far destroyed as never again to recover its former splendor.—The subjection of Phœnicia followed the reduction of Tyre ; and, if we except the brave resistance of the fortress of Gaza, Alexander met with little more resistance till he arrived in Egypt. There he laid the foundations of a city, which was to bear his name. Alexandria, in twenty years, became one of the principal cities of the east.

The unhappy Darius was unable to repel foreign invasion. His hand was never formed to hold with steadiness, strength and dignity, the reins of empire.

Escaped from the battle of Issus, he hastened back to the seat of his empire ; and, as soon as possible, and with no great difficulty, assembled a numerous army.—Could the spirit and genius of the great Cyrus have actuated him for but a few months, the declining fortune of his kingdom would have assumed a different aspect.

We can say little more in this place than that the Macedonian conqueror subdued Egypt and Persia, and even penetrated far into India. His conquests comprehended

the most enlightened parts of Europe and Asia, and the fairest portion of the habitable globe. After his return from the east his attention was directed to the establishment of order and regular government throughout his extensive empire. In matters of this nature he showed no less capacity than he had done at the head of his armies; but here his designs were never carried into effect. Whilst planning the future prosperity of his empire—whilst receiving embassies from all quarters of Europe and Asia, and even before he had time to realize to what an elevated height of honor, glory and dominion he had arisen, he was seized with a raging fever at Babylon, which terminated his life in the 33d year of his age and the 13th of his reign.

How sudden and how awful the change from the summit of earthly glory to the dreary and silent tomb! No conqueror was ever more fortunate than he—no hero more brave—no monarch more splendid. For thirteen years his life was a rapid series of successes, victories, conquests, and triumphs; but death, in an unexpected, untimely hour closed the scene.

Alexander was said to be of low stature, and not well formed; yet in genius, vigor, activity, and elevation of mind, he was probably never excelled. His father, whose administration, Dr. Gillies justly observes, is the first of which we have a regular account in history, certainly was one of the greatest of men and of princes: yet for boldness, decision, rapidity and grandeur of mind, he cannot be compared with his son. To judge of the justness of the grounds of Alexander's leading enterprises would be unsafe at this distance of time. He certainly had many provocations to invade Greece and Persia. He was guilty of outrageous acts of barbarity when provocations arose, during his paroxysms of wine and passion; which certainly occurred so often as to throw a shade over his general character. But if those acts impaired the lustre of his fame, they no less destroyed his happiness; for they were generally followed by the keenest remorse and self-condemnation.

His burning the palace of Persepolis, at the instigation of Thais, if the story deserves full credit, though pretended as a retaliation upon Xerxes for burning Athens, admits of no apology; while, on the other hand, the death



of Clitus, as related by great authorities, has many palliations. Clitus had loaded Alexander with the most abusive and reiterated insults ; they were both in the heat of wine and passion ; and the monarch after being insulted for some time ordered Clitus to be carried out of his presence ; Clitus after this, came back and renewed the attack ; then the king stabbed him, but was so instantly struck with remorse that he would have killed himself with the same weapon, had he not been restrained by the company present.

If the knowledge of war, personal authority, bravery and good fortune, are essential to the character of the great commander, it can scarcely be doubted that Alexander was second to none.\* Hannibal seemed wanting only in the last article. He had great skill, bravery and authority. His misfortune was, that his countrymen were corrupt, and the government under which he acted extremely bad.

Had Alexander enjoyed a long reign, he would probably have introduced a form of government adapted to the nature and extent of the countries he had conquered. But before these salutary objects could be accomplished, even before he had organized a combining system of policy, or determined on a successor, he was called from the great theatre of human life, on which, while he remained, no mortal ever made a greater figure.

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## CHAPTER XIII.

### MACEDON.

ALEXANDER'S EMPIRE, FROM HIS DEATH TILL ITS SUBJUGATION BY THE ROMANS.

THE death of Alexander, which took place 324 years before Christ, occasioned changes and wars in all parts of his extensive conquests. His dominions were divided among four of his great officers, viz. Cassander, Lysimachus, Ptolemy, and Seleucus. Cassander shared Ma-

\* Vide Cicero, pro. Manil lege, Orat.

cedon and Greece—Lysimachus, Thrace and the countries bordering on the Hellespont and Bosphorus—Ptolemy had Egypt, Lybia, Arabia, Syria and Palestine, and Seleucus had Chaldea, Persia and the east.

The century succeeding the death of Alexander forms, perhaps, the most uninteresting period of ancient history. The successors of the great conqueror were ambitious without abilities, and, instead of power and policy, they displayed little else but treachery, perfidy and cruelty. The whole empire was agitated by vain struggles, wars ill-conducted, and conspiracies remarkable for nothing but weakness, folly, and barbarity. Such scenes were exhibited in Babylon, such in Persia, such in Macedon, and such in Greece. The nations east of Persia soon returned to their former state, and felt the shock of Alexander's conquest, only as a wave separated for a moment by the course of the ship that passes through it. Indeed Persia itself had little to perpetuate the memory of that event, except what indelible marks the course of war had left in the destruction of several of her noblest cities and greatest families.

Alexander had united himself to the royal family of Darius, by marriage; of course that family, as soon as he was dead, fell a prey to the merciless rage of jealousy and ambition—not even excepting his beauteous queen Statira, as already noticed. So that his posterity shared none of his glory or good fortune.

Babylon and its vicinity felt longer and more deeply the effects of this conquest, only however to complete its ruin and extinction, by the building of Seleucia on the banks of the Tigris. The states of Greece held on their course of degradation, rapidly declining from their former glory, till, together with their liberty, virtue, public spirit and genius, their prosperity, happiness, and national existence departed. But in Macedon, Syria, and Egypt, there arose establishments, which make some figure in history.

It has been already noticed that Cassander, one of Alexander's generals, in the division of the empire, shared Macedon and Greece. This man had little more talents than were sufficient to enable him to perpetrate the blackest crimes and the most atrocious villainies. He seems to have been designed as the instrument of provi-

dence for the destruction of Alexander's family. He is even suspected, and that upon probable grounds, of having poisoned Alexander himself. After he had reigned in Macedon nearly twenty years, and, with cruel ingratitude, imbrued his hands in the blood of the children and friends of his benefactor, and had experienced various fortune in the wars which his competitors were carrying on, he died, and left three sons to contest for his kingdom. After various murders and the most horrid parricide, the sons of Cassander, whose mother, Thessalonice, was the sister of Alexander the great, were destroyed, and the kingdom fell into the hands of Demetrius, another of the competitors for the empire, who reigned seven years. And it is remarkable that this revolution completed the extirpation of the family of Philip, king of Macedon.

Sosthenes, a Macedonian, succeeded Demetrius: but his reign was of short duration; and Antigonus was elevated to the throne in the year 276 before the christian era. The kings of Egypt and Syria acknowledging the right of Antigonus to the kingdom of Macedon, it remained in his family for several successive reigns, till Perseus, the last of that race, was conquered by Paulus Æmilus, the Roman consul, and Macedonia became a province of the Roman empire, about a century before Christ.

To speak particularly of the character and exploits of those princes, in a work of this nature, would afford as little pleasure as profit to the reader; who, from the specimens given, may form some judgment of the rest.—Indeed, it is a period of history but little known; and what is known of it is extremely unsightly and disgusting.

Before we proceed to the kingdom of Syria and Egypt, it will be proper to observe, however, that this period was adorned with one great character. Pyrrhus was the lineal descendant of Achilles, the famous leader of the Myrmidons in the Trojan war. Being very early in life forced to abandon Epirus, his paternal inheritance, to Neoptolemus, an usurper, he followed the standard of some of the competitors who fought for Alexander's empire, till at length he was delivered over to Ptolemy Soter, king of Egypt, as a hostage. His bravery and



good conduct soon gained him the affection of that monarch, who rewarded his merits with the hand of Antigone in marriage, the daughter of Berenice, his favorite queen ; and furnished him with an army to attempt the recovery of his kingdom. This illustrious prince soon appreciated the value of these advantages, by the complete recovery of all his dominions. His course was marked with a series of great and noble actions : in Asia he met no equal ; and wherever he turned his arms, victory attended him. His elevation took place about 297 years before Christ.

Pyrrhus, however, was unable to resist the rising fortune of Rome. Unfortunately for him he entered Italy, where he was repulsed by a nation of heroes, who united the bravery of Leonidas to the uncorrupted virtues of Aristides. Had Pyrrhus made Greece and Asia the scene of his operations, he might either have avoided a collision with the Romans, or at least might for a while have checked their growing power. It is thought by some that had Alexander himself entered Italy, he would have met the fate of Pyrrhus. But Pyrrhus experienced the fortune of war. He is allowed by all historians to have been the greatest commander of his time, and by some to have been second to none but Alexander. His invasion of Italy will be noticed in our view of the Roman history.

From Macedon let us proceed to notice the kingdom of Syria. This country lies at the east end or head of the Mediterranean sea, but separated from it by what was anciently called Phœnicia, a narrow strip of land, which lies along the eastern shores of that sea, the chief cities of which were Tyre and Sidon. North of Syria lay bordering Cappadocia and some other provinces ; east lay Mesopotamia ; and south, Arabia and the deserts. Syria was also divided into Upper and Lower : a distinction which will be of little use in this compend.

Twelve years after the death of Alexander the Great, and before Christ 312, Seleucus, after various revolutions, found himself able to establish his authority in Syria, over which he reigned for 33 years. He was perpetually engaged in the competitions and inglorious wars of his time, without performing any thing particularly worthy of notice. It has been already remarked

that Chaldea, Persia, and the east fell to him, in the division of the empire. In those immense provinces, to govern which required the genius of Cyrus or Alexander, Seleucus was not wholly inactive. He endeavored to complete the conquest of those countries, and even invaded India, but with little effect. Instead of continuing in the purpose of Alexander, to make Babylon the seat of his empire, he built the city of Seleucia, upon the Tigris, about forty miles from Babylon; which already accelerated the decline of the latter; now dismantled to adorn and replenish the new city, its final abandonment soon took place.

Either by accident or design the city of Seleucia obtained the name of New Babylon, which name having not always been distinguished from that of the old city, abundance of confusion has been introduced into ancient history, and many historians have been led very erroneously to affirm that ancient Babylon stood on the river Tigris.

Seleucus having reigned 33 years, was treacherously murdered by Ptolemy Ceraunus, or the Thunderer, as he seems foolishly to have been surnamed; who thereby, for a short time, obtained the government of Macedon. But he was vanquished and slain by the Gauls—a fate he justly merited.

Seleucus was succeeded in his throne and dominions by his son Antiochus, who made Antioch the seat of his empire. This city was for many ages, says Dr. Prideaux, the queen of the east. It was built by Seleucus, and stood on the river Orontes, in Upper Syria. The Syrian kings reigned here; and here afterwards the Roman governors resided; and after the introduction of christianity it long remained a famous archepiscopal see. The most considerable enterprise in the life of this prince was his expelling the Gauls out of Lesser Asia. We have already noticed their invasion of Greece, whence they were driven by Sosthenes. They had now invaded and in a great measure overrun all the Lesser Asia, and threatened to subdue the whole Assyrian empire. Antiochus defeated and cut them off so completely as to deliver his territories from their incursions. He was thence surnamed Soter, or Saviour.

Not far from this period the fame of the Roman arms and the fortune of that wondrous people were confirmed in the defeat and downfall of Pyrrhus, king of Epirus: and as the succeeding reigns of the Syrian kings would furnish little either for the instruction or amusement of the reader, we shall content ourselves with a mere enumeration of them.

Antiochus Soter, after a reign of 15 years, was murdered by his wife Laodice, and was succeeded by Seleucus Callinicus. This prince reigned 20 years—was perpetually engaged in war, and ended his life in Parthia, by a fall from his horse. He was succeeded by his son Seleucus Ceraunus, or the Thunderer; who, after a reign of 3 years, was poisoned by his courtiers. The Saviours and Thunderers of that pusillanimous race of kings, with all their thunder against their enemies, and salvation for their subjects and dominions, did little but waste their time and strength in vain enterprises, poorly planned and still worsely executed; and thus prepared them to become an easy prey to the Romans.

Ceraunus was succeeded by his brother Antiochus, sur-named the Great: and, indeed, if a great deal of noise and bustle—many expeditions—getting some considerable victories, (which, however, he did not know how to improve) and despising some advantages which might have turned to his account—in short, if fighting hard, and getting often defeated, and at last overthrown with irrecoverable disgrace and ruin—if all this merited for him the title *Magnus*, surely no one ever earned it more completely.

We shall notice particularly but a few things in the reign of this prince, neither of which very well comport with his being styled the Great. The first is his war with Arsaces, king of the Parthians, or Persians. This enterprising and warlike prince restored, in some measure, the ancient government of Persia, which the Romans never fully subjugated. Antiochus had a long war with him, and gained some advantages, but could never conquer him.

The second thing we shall notice concerning Antiochus is his rejecting the advice of Hannibal, the Carthaginian general, and thereby failing of the aid of that great and warlike genius. The fall of Carthage being



now foreseen by Hannibal, he saw no power either in Europe or Asia to whom he could apply for aid, or with whom he might unite his endeavors against the Romans, except the king of Syria. To him, therefore, he went and tendered his assistance and advice. The substance of Hannibal's advice to Antiochus was, that he should make war upon the Romans, whose power had now become formidable to all nations; that they should immediately be invaded in the most vigorous manner both by sea and land; and that Italy itself should be the seat of war. This advice was no less timely and important than it was judicious and practicable; and a conformity to it was of equal moment both to the giver and receiver. But the Syrian king, whose views and conceptions wanted that extent and vigor necessary to raise him to a level with Hannibal, and actuated by a mean jealousy lest the superior talents of the latter should eclipse his own, pursued a quite different course. Antiochus invaded Greece—was met by the Roman armies—was defeated by sea and land, and that, on the side of the Romans, almost without the loss of blood. With the loss of great part of his dominions, he was compelled to pay an enormous tribute, and to accept of the most disgraceful terms of peace; and Lucius Scipio, the Roman general, acquired the surname of Asiaticus, in honor to him as the conqueror of Asia.

Sometime after this Antiochus was killed in robbing the temple of Elymais, dedicated to Jupiter Belus, having reigned 36 years. The history of Syria, from this period, is virtually but the history of a Roman province, although it bore the form and semblance of a monarchy for 122 years. Seleucus Philopater next ascended the Syrian throne, on which he maintained a dubious authority for 11 years. After him the succession took place in the following order, (viz.) Antiochus Epiphanes, 11 years; Antiochus Eupator, 2 years; Demetrius Soter, 12 years; Alexander Balas, 5 years; Demetrius Nicanor, 5 years; Antiochus Sidetes, 10 years; Demetrius Nicanor, 11 years; Zebina, 2 years; Antiochus Grypus, 27 years. During the last mentioned reign, and 114 years before Christ, Antiochus Cyzicenus established a new kingdom at Damascus, which remained independent of Syria for 30 years.

Seleucus succeeded Antiochus Grypus, and reigned 4 years; after him Philip, 9 years; in whom ended the Seleucidæ, or the family of Seleucus, after having swayed the sceptre of Syria 229 years. This was in the year 82, before the christian era. If poisons, assassinations, conspiracies, treasons—if murder of fathers, mothers, brothers, sisters and children—if the violation of every law of nature, reason, and justice, was ever the peculiar characteristic of any dynasty of monarchs, it surely belonged to this. The Syrians at length expelled and excluded the Seleucidæ from the government, and elected Tigranes, king of Armenia, to be their king. Under Tigranes the royal dignity of Syria became extinct, and that country was made a Roman province by Pompey, of whom we shall speak in our view of the Roman history. Syria became a province of Rome 65 years before Christ.

With a brief survey of the history of Egypt, from the death of Alexander till the subjection of that country to the Romans, we shall close our view of Alexander's empire. If any of the princes of those times deserved the name of Soter, or Saviour, the first Ptolemy must have been the man; since he is allowed by all ancient writers, to have been a prince of great wisdom and virtue. In the division of Alexander's conquests it has already been remarked that Egypt fell to Ptolemy. After a war with the rival princes for several years, he found himself firmly settled in the government of Egypt, and his reign commenced in the year before Christ, 304—eight years after that of Seleucus in Syria. To detail the particular wars between Egypt and Syria, (for they were almost incessant) would not consist with the brevity of this work. It shall suffice to say that the kings of Egypt held a respectable ascendancy among the successors of Alexander: they generally reigned with more dignity, and certainly preserved their independence longer than either those of Syria or Macedon.

Ptolemy Soter having reigned 20 years from the time of his assuming the title of king, and 39 from the death of Alexander, being above 80 years old, resigned his kingdom to Philadelphus, his son, a prince famous for his exertions to promote learning, and for the encouragement he gave to learned men. The celebrated Alexandrian library had been begun by his father, who was

himself both a scholar and philosopher. It was kept in the temple of Serapis, reckoned one of the finest and noblest edifices of antiquity.

This library consisted of two parts ; one of which, containing 300,000 volumes, was kept in a quarter of the city called Bruchium ; the other part, consisting of 200,000 volumes, was kept in the Serapeum, or temple of Serapis. The library of Bruchium, only was burnt by Julius Cæsar : yet in after times, as we have before stated, all was lost.

This important library or museum drew together the most learned society in the world, and raised Egypt once more, and probably for the last time, to be the august patroness of science. The presidents of this museum were the first counsellors of state to the kings of Egypt ; and the first president appointed by Ptolemy Philadelphus, was Demetrius Phalereus, a Greek who had been for several years governor of Athens—a man of great learning and abilities.\*

It is remarkable that the dynasty of Ptolemies, from the accession of Ptolemy Soter till the end of the reign of Cleopatra, lasted 294 years—the whole of which period comprehended only eleven reigns, and that almost in an unbroken succession. Those princes must have reigned, on an average, about 27 years—the shortest reign of them all was 13 years—several of them reached nearly 40 years. They stand in the following order, (viz.) Ptolemy Soter 39 years, Philadelphus 38, Euergetes 25, Philopater 17, Epiphanes 24, Philometer 35, Physcon, his brother, 29, Lathyrus 36, Alexander, in right of his wife, 15, Auletes 13, Cleopatra, 22 years. The Hebrew monarchs, from Saul to Jehoiakim, reigned, on an average, 24 years—the Persian, from Cyrus to Codomanus, 18 years—the Roman, from Augustus to Constantine XII, emperor of Constantinople, 12 years—the English, from William the conqueror to George II, 22 years.

If long reigns and regular successions may be regarded as evidences of the wisdom, good fortune, and mild

\* Great indeed he must have been since Cornelius Nepos says that the Athenian senate erected 300 statues to perpetuate his memory.



administration of the prince, and of the contentment, tranquillity, and equanimity of the public mind, the Ptolemies may be reckoned among the most happy and fortunate of the monarchs of antiquity.

Without noticing particularly the several reigns in this period of history, we shall close it with a few general observations.

An event took place about this time, which serves, perhaps, above all others of an historical nature, to demonstrate the very high antiquity and great authority of the sacred scriptures of the Old Testament. We have already spoken of Demetrius Phalereus, who was the greatest scholar and philosopher of his time. Plutarch informs us that this Demetrius advised Ptolemy Soter to make the largest collection he could of books which treated of the government of states and kingdoms, as he would thereby obtain the advice and experience of wise men in former ages. Soter accordingly set about the work—but it was more fully accomplished by Philadelphus. Among many other histories and codes of laws, they also obtained, from the high priest of Jerusalem, an exact copy of the sacred writings, together with seventy-two learned Jews, who were deeply skilled in the Greek language, to translate them. These persons proceeded into Egypt, and, under the inspection of Demetrius Phalereus, accomplished that celebrated translation. This was done in the eighth year of the reign of Ptolemy Philadelphus. The concurrent testimonies of many ancient authors establish, beyond all possible doubt, the certainty of this transaction; and of course, they also establish other things, (*viz.*) that the writings of the Old Testament existed in the days of Ptolemy Philadelphus—that their credit and authority were then great and unquestionable. There is indeed a doubt whether the true Septuagint translation is now extant. According to Epiphaneus, it was burned in the Alexandrian library of Bruchium by Julius Cæsar; but on the contrary, Tertullian affirms it to have been kept in the Serapeum, and of course that it escaped that conflagration.

From the death of Alexander to the conquest of all his dominions by the Romans, the belligerent powers of the known world may be divided into four parts, forming two grand theatres of war. The first, and by far the grandest,

scene was made up of the Romans and Carthaginians and their several allies; the second was composed of the powers we have been considering in this chapter, (viz.) the Macedonians, Syrians, and Egyptians. The latter had ambition enough, but with little power or policy—the former were ambitious of empire, and were nearly on a footing as to the necessary means of gaining it. For it is justly remarked by an able historian, that the genius of war forsook the Greeks at the death of Alexander, and went over to the Carthaginians.

Alexander's conquest must, on the whole, be regarded as a benefit to the world. Had the Persians conquered Greece, or the Carthaginians Rome, an age of darkness must have ensued, through which the wing of conjecture is unable to explore its flight. Those nations, under which Rome ultimately fell, although rough and savage, yet had great vigor, both of body and mind: therefore the world has once more risen to the light of science, reason, and civility. But the oppressive tyranny of southern climates threatens to extinguish reason and virtue, and overwhelm men in everlasting darkness. The conquest of the Greeks left no nation worse than they found them: it certainly left many nations better. Even Greece itself found an enemy in Alexander less dangerous than it did in Pericles. An artful demagogue of great talents is the most dangerous man the world ever saw, and is the greatest curse to any form of government that ever be-fell it. Alexander found the Persians at their lowest ebb: had he not conquered them, they would soon have conquered themselves; indeed, they had done it already, and were falling into ruin by the natural progress of internal debility. The Egyptians were regenerated by his conquests, and were never more flourishing, respectable, enlightened or happy, than under the Grecian dynasty.

Grecian literature generally travelled with their arms, and planted itself with their colonies; and before the Augustan age had diffused itself through most parts of Europe and Asia: and if the military spirit of the Greeks rested on the Carthaginians, their love of the arts and sciences surely did no less on the Romans.

From the foundation of the commonwealth of Athens, by Cecrops, to the death of Cleopatra, the last of Alex-

ander's successors, was upwards of one thousand four hundred years. During this period, the Greeks founded and overturned the greatest empires: they excelled all nations in architecture, statuary, painting, poetry, and oratory; they gave the world its first hero; they exhibited the greatest variety of character, and the most astonishing displays of genius; and they may be considered as justly meriting the first rank among the nations of the earth: their history, therefore, and their language open a more variegated, rich, beautiful, and sublime field of study, than those of any other nation.

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## CHAPTER XIV.

### ROME.

BRIEF HISTORICAL VIEW OF THE ROMAN EMPIRE, FROM THE FOUNDING OF ROME BY ROMULUS TO THE EXPULSION OF TARQUIN THE PROUD; CONTAINING A PERIOD OF TWO HUNDRED AND FORTY FIVE YEARS.

AS the traveller who passes the night in wandering through lonely solitudes and frightful mountains, till, at break of day, he finds himself in a delightful country, surrounded with the beauties of nature and art, so it is with the historian who passes through the dark and barbarous ages which lie betwixt us and the prosperous times of the Roman empire. When we view the distant glories of Rome through the intervening shade, and indulge the melancholy reflection, we are prompted to exclaim, and could such an empire decline? Could such magnificence perish? Could such wealth be dissipated—such institutions be overthrown, and such splendid scenes be darkened forever? Yes! The industrious malice—the barbarous rage of man will generally supersede the ravages of time, or at least will always share with them the empire of destruction.

When we pass beyond the dark ages, the Roman empire, of which we are now to speak, first attracts our attention. It is a common, perhaps some will consider it as a trite, saying, that nations and governments, consid-



ered as public bodies, resemble, in their growth and decline, the human body. The remark eminently applies to Rome, which had a long and feeble infancy—a most vigorous youth—a manhood proud, powerful, splendid, and vicious—of majestic size and commanding aspect, yet inwardly wasting with incurable disorders, and pregnant with the seeds of dissolution—and a most disastrous and miserable old age. It may be thought fanciful, but the following view of the Roman history will be divided into four parts, with reference to these four different ages or states observable in that history. The infancy of Rome may be extended to the expulsion of Tarquin, (U. C. 245) which will be the subject of this chapter. Its youth may be extended from thence to the conquest of Carthage, (U. C. 621)—its manhood to the end of the reign of Antonines, (U. C. 933,) and its old age from thence to the reign of Augustulus and its conquest by the Goths, upwards of twelve hundred years from its foundation.

Romulus founded the city of Rome in the year of the world 3,252, and before Christ 752—five years before the commencement of the era of Nabonassar—148 years before that of Nebuchadnezzar—in the 7th year of the reign of Jotham, king of Judah—216 years before the taking of Babylon by Cyrus, and some years after the death of Lycurgus, the Spartan law-giver. That famous city stands (for it is at this day one of the finest cities in Europe) on the banks of the river Tiber, on the western shores of Italy. Italy is a strip of land which projects from the southern part of Europe into the Mediterranean sea. It is fancied by some to resemble a boot and spur, with the toe pointing toward the island of Sicily. It is thought to be about 600 miles long, and nearly 400 in breadth. It occupies a mild and pleasant region in the temperate zone—is well situated for commerce—has a fruitful soil, and most of the natural advantages of the best countries in the world.

From the very high antiquity of the Roman state it will be perceived, that the materials for writing its history must be scarce. These have been carefully economized by historians, and amplified and embellished by poets for more than two thousand years. But when we consider that the Romans were not a literary people till

after they had conquered Greece, and especially when we consider the smallness and obscurity of their state during the period of their kingly government, we shall want no further evidence that the accounts given even of that whole period, are not among the most credible parts of ancient history. The ancient writers all agree, that during the reign of the kings, their territories were almost limited to the city, and never extended fifteen miles from it : and their wars were with petty states like themselves. The events, therefore, recorded in this long and sterile period of their history can have no importance in themselves, and would never be worth detailing, were it not for the lustre which is shed upon them by the greatness of Rome in her after ages.

But as to the history of the kings of Rome, from Romulus back to Æneas and the Trojan war, all the respect is due to it which is ever due to the ingenious fictions of a strong poetic fancy ; and perhaps little more. There is, however, another reason why it is expedient to follow the thread-bare detail of the history of the Roman kings ; no history is so plenty as that—no one so much read, or so much remembered—no one exists in so many forms, or has been attempted by so many writers. Dr. Goldsmith's abridgment is exactly the thing which ought to be written, were we to attempt to do it. Those, therefore, who wish to peruse a concise, but regular and formal detail of those events, are recommended to read that excellent abridgment.

The kings of Rome succeeded one another in the following order—Romulus reigned 37 years ; Numa Pompilius 43 ; Tullus Hostilius 32 ; Ancus Martius 24 ; Tarquinius Priscus 38 ; Servius Tullus 44 ; Tarquinius Superbus 25—making in the whole, together with several short interregnums, 245 years.

If we may suppose that the Romans, while yet so very small, maintained their sovereignty and independence during so long a period, their affairs must have had a stability and regular order which were the result of great wisdom and prudence. The most that can be said of them with certainty is, that their place remained the same. Its situation gave it many advantages, and it generally came off with an ascendancy from the petty wars in which it was engaged : but it sometimes chang-

ed masters, and that with equal advantage to itself and its neighbors. Numa, the second king of Rome, was a Sabine, and from a city called Cures; from his time, therefore, and in honor to the place of his nativity, the Roman people were called Quirites.

Numa employed his whole reign in regulating the affairs of religion and government. He built several temples, among which was the celebrated temple of Janus, which was never to be shut but in time of peace. The Roman monarchy was elective; and we may clearly discern, in the elections of their kings, that spirit of liberty which prevailed in all the ancient nations of Europe. A man was quickly elevated or depressed by the voice of popular favor.

In the early ages of the world, Italy was peopled with a hardy race of men, who lived without government, without restraint, and without any social order, except what had grown spontaneously from the dictates of nature, and the force of habit. Their tribes or clans were little more than the connexions and dependencies of particular families which had grown numerous, and were taught to combine and arm for the purposes of mutual defence. They lived free in the woods, and roved over the plains, subsisting upon the fortune of the chase. The country being highly favorable to agriculture, they were at length induced to choose out for themselves convenient settlements; and this they did as they were led by prospects of pleasure, honor, or advantage; and the extensive country became at length settled and divided into a great number of small independent states or sovereignties. Each of these, tenacious of its rights, honors, and territories—ambitious of military fame, and thirsting for conquest, was continually seeking advantage against all its neighbors. Hence arose perpetual wars, conquests, and revolutions. A city was a state, a republic, a kingdom, or an empire; every monarch was a general, and every citizen a soldier.

A settlement of this description founded by Romulus, had for many years been seated on the banks of the Tiber. They had been repeatedly engaged in wars with their neighbors, and generally came off with advantage. Nor is it unlikely that they had during this period, outgrown the surrounding states, in power, wealth, policy.



and general improvement. After Romulus, six kings successively had ascended the throne, when in the reign of Tarquinius the proud, an event took place which caused a revolution in their government, and, probably, was the first step towards their future aggrandizement.

Tarquin, the present monarch, to secure the crown in his own family, had murdered all the descendants of Tarquinius Priscus, his grandfather, except Lucius Junius Brutus, the son of a daughter of that prince, who feigned himself an idiot, to escape the tyrant's rage, and who was on that account called Brutus, or the fool. Him, the king kept in his house for the purpose of making sport for his children. Tarquin, by his cruel and haughty conduct, had acquired the surname of Superbus, or the proud. He had waded to the throne through the blood of all the royal family, and every year of his reign was marked with acts of cruelty and oppressive violence. His name was become odious, and his people generally wished for nothing more than his downfall. This event, being intimately connected with the sudden elevation of the Roman state, deserves a particular attention.

Sextus, the king's son while his father was at the head of the army, besieging Ardea, a neighboring city, violated the honor of Lucretia, a Roman lady of great spirit, and still greater virtue. The illustrious heroine survived the disgrace long enough to acquaint her husband and friends with her misfortune, and to entreat them as they regarded her memory, to take vengeance on her destroyer. She then drew a poignard from her robe, and plunging it into her bosom, expired before their eyes.

Collatinus, her husband, and her friends, stood round her, petrified with grief, and distracted with rage and despair; but their grief was for a moment arrested and turned into astonishment, when Brutus, the reputed fool, seized the bloody dagger, and lifting it towards heaven, exclaimed, "be witness, ye gods, that from this moment I proclaim myself the avenger of the chaste Lucretia's cause: from this moment I declare myself the enemy of Tarquin, and his bloody house: henceforth my life shall be employed in opposition to tyranny, and for the freedom and happiness of my country." He then told them that tears and lamentations must now give way to the sterner sentiments of just revenge; and delivering them

the poignard, still reeking with Lucretia's blood, caused each of them to swear the same oath which he had sworn. The Roman people flocked together from all quarters, and were struck with horror at the deplorable spectacle; and were equally amazed to behold the authority, and wisdom of Junius Brutus. The revolt from the tyrant was general, and the senate passed a decree depriving the king of all authority, and banishing him and his family forever from the Roman state.) He lived, however, to give his countrymen much trouble; for, though a detestable tyrant, void of every principle of humanity and justice, yet he was bold, active, and vigorous, and found means to excite frequent disturbances, and even to enkindle dangerous wars against his country.

We have now passed over 245 years from the founding of the Roman state; and, in looking back on this period, we perceive few incidents particularly worthy to be drawn into this compend—nothing which would reflect useful light on the character, or form useful combinations with the future history of the Romans. Like a single vessel moving alone on the ocean, the Romans as yet remained wholly disconnected with the affairs and destinies of the great nations of which we have spoken in former chapters. But during this period the Assyrian empire had fallen, Babylon was become a province of Persia, and Cyrus had extended his dominions from the Indian to the Atlantic ocean; and a power was already prepared to eclipse for ever the glory of the Persians. Greece was now fast rising—the morning of her brightest day evidently dawned. Before the fall of Tarquin, Miltiades, Leonidas, and Themosticles were born. During this period, also, the Jews, having experienced a captivity of 70 years, were restored by Cyrus—had returned and rebuilt their temple at Jerusalem.

It may not be improper to close this chapter by noticing to the reader, that, in most of the earlier dates, such as those of the founding of Athens, Thebes, and Rome, the Trojan war, Homer, Hesiod, and many others, Dr. Priestly stands almost alone, making those ancient dates much later than most other chronologers. He has followed Sir Isaac Newton, whose plan, however, as the Doctor acknowledges, has not been adopted by any other chronologer excepting himself. Newton's

scheme avoids apparent inconveniences ; particularly it remedies the noted anachronism of *Æneas* and *Dido*, and gives those two celebrated personages an opportunity of becoming acquainted : but it is quite doubtful whether the queen of Carthage would not rather choose that the old chronology should remain in credit ; which places them about a century apart.

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## CHAPTER XV.

THE ROMAN EMPIRE,\* FROM THE EXPULSION OF TARQUIN  
TO THE CONQUEST OF CARTHAGE.

THE great and vigorous spirit of *Lucius Junius Brutus*, displayed in avenging the death of *Lucretia*, may be regarded as a brilliant specimen of that power and grandeur of mind in which the Romans surpassed all nations, both ancient and modern. In variety of genius and taste, the Greeks certainly excelled them ; but in a masculine boldness—in a grave, dignified, martial energy, the Romans were never equalled. Brutus and his associates were able to dethrone a powerful tyrant—to abolish a monarchy which had existed several centuries, and to organize and put in operation a new form of government, under which the Roman people rose to the sublimest heights of power, prosperity, and splendor.

The Roman government, during the reign of the kings, had, in its original spirit and design, embraced many of the principles of freedom. The king was assisted by a council, consisting of an hundred senators, which number was increased at various times. These were men advanced in years, and venerable for their knowledge, prudence and integrity. The most important acts of government were generally sanctioned by an assembly of the people, or plebians ; particularly acts relative to peace or war, the raising of money, the appointment of chief magistrates, and the election of the monarch.

But the kings, and especially *Tarquin*, had, in a great

\* The word *empire* is here used in its popular sense, to represent merely government, or dominion, without reference to its term.



measure, acted independently of all these salutary checks. To avoid these inconveniencies the kingly office was now abolished ; and, in the place of it, two offices were created styled consuls ; their power was nearly as great as that of the king ; but the division of it, and the frequency of election, which was once a year, were considered as sufficient checks. Junius Brutus and Collatinus, the husband of the celebrated Lucretia, were first chosen consuls.

This new form of government had like to have perished almost in the moment of its formation. The deposed monarch found means to organize a dangerous conspiracy among the young nobility of Rome ; the object of which was to effect a counter revolution, and replace himself on the throne ; and the brave and patriotic Brutus had the unhappiness to discover that two of his sons were among the ringleaders in this daring plot. The nature of his office compelled him to sit in judgment upon them ; and while, in this deeply interesting scene, all the spectators were melted into tears, in him the most powerful pleas of natural affection were overruled by a sense of duty ; the parent was lost in the judge, and the agonies of parental sensibility disregarded before the tribunal of public justice. He pronounced sentence upon his sons, condemning them to death. )

But this great man did not live long to enjoy either the liberty which he procured for his country, or the honors which he so justly merited. Tarquin, failing to recover his throne by intrigue, next attempted it by arms. He prevailed on the Veians, a neighboring state, to espouse his cause, and to furnish him with an army. Of this army he took the command, and gave the cavalry to be commanded by Aruns, his son. They were met by the consul with an equal force, and a general battle was fought, in which the Romans claimed the victory, although dearly bought ; for, together with a number of their bravest citizens, the illustrious Brutus fell, in the first of the action. Aruns, the son of Tarquin, had singled him out, and they encountered each other with such fury that both were slain, and fell dead together by mutual wounds. The Veians, sufficiently humbled by this rebuke, were willing to make peace.

But of all the enemies whom Tarquin brought against

his country, Porsenna, the king of Etruria, was the most formidable. This prince, who was then, probably, one of the most powerful in Italy, seems, from motives of jealousy, to have been willing to engage in a war with the Romans. To him Tarquin applied; and was soon furnished with a force which at first bid fair to re-seat him on his throne.

Porsenna marched immediately towards Rome, at the head of a powerful army; and meeting with no resistance, he laid siege to the city. After several furious assaults and sallies the siege was terminated by one of those singular events which strongly mark the savage ferocity and wonderful patriotism of the heroic ages. The length and strictness of the siege had reduced the city to the utmost distress of famine, when Mutius, a Roman youth of the most daring courage and desperate resolution, approached the camp of Porsenna, and finding access to the place where the king stood with some of his officers, he made up to the group, and stabbed the person whom he supposed to be the king, to the heart: but it was the king's secretary. Mutius was seized, and it was demanded of him who he was, and what were his designs. He told them that he was a Roman, and that there were three hundred Roman youths, who, like himself, had determined to effect the king's destruction. "Therefore," said he, "prepare for their attempts: and you shall see that the Romans know how to suffer as well as to act." At this he thrust his hand into the fire, and suffered it to burn with great composure.

Porsenna, amazed at such intrepid bravery, was seized with a fit of generosity quite as enthusiastic and extraordinary, and ordered him to be conducted back to Rome, and at the same time offered the besieged conditions of peace, which they accepted, and a period was put to the war.

The Roman commonwealth, in every part of its duration, was incessantly harassed with internal disputes, broils, divisions, intrigues and conspiracies: and they were generally settled by the mediation of the sword; though not always by the sword of civil war. Their bold, restless, active spirits were best gratified and soonest quieted in martial exercises; and could only be con-

trolled by martial law ; of course theirs was in most respects a military government.

Ten years from the commencement of the Roman republic, Largius was appointed first dictator. The title itself explains the general nature of this office. The dictator was clothed with power to dictate, i. e. to direct all the branches, and all the officers of the government. His power was sovereign and absolute as that of the most unlimited monarch. He was only chosen in times of difficulty and danger, when the utmost energy of the state was to be exerted ; and his power expired at the end of a certain period.

Soon after the invasion of Porsenna, and 15 years from the expulsion of Tarquin, a contention arose between the senate and the people, which gave rise to the appointment of Tribunes. These were officers chosen annually from among the people. They were clothed with considerable powers, and were designed as the immediate guardians of the people against the power of the senate and consuls. They were at first five, and afterwards ten in number ; and seats were prepared for them near the doors of the senate house ; and they were at times called in to ratify the laws which were passed in the senate.

The most eminent character found in the first part of the annals of the ancient republic of Rome is that of Quintus Cincinnatus. His chief services were in the year 295 from the building of the city, and in the 50th from the fall of Tarquin. We have already mentioned the frequent disputes and divisions which prevailed between the two orders of Roman citizens. These which ran high on all occasions, had but a little time before this, like to have rent in pieces and extinguished the republic forever. The popularity, banishment, wars, restoration and death of Coriolanus, so famous in the Roman history, cannot have a place in this brief narration. Those events, while they distracted the councils and exhausted the resources of Rome, emboldened her enemies to make new aggressions.

The forces of Æqui and Volsci had invaded the Roman territories—had surrounded and were like to destroy the consul Minutius and his army ; who inadvertently suffered himself to be pent in between two



mountains, whence he could not retreat but by encountering the enemy. At the same time political disputes were carried on with such warmth at Rome, that most men were wholly ruled by the most violent party spirit. All union and energy were lost, and the more discerning saw the ruin of the commonwealth impending. The Romans had, on a former occasion, experienced the great virtue and authority of Cincinnatus. To him, therefore, all eyes were now turned, as the most suitable instrument for delivering their country.

In the 50th year from the expulsion of Tarquin a solemn legation was sent to Q. Cincinnatus, from the senate, to invest him with the sovereign powers of dictator. They found him industriously laboring in his field. He had a farm, consisting only of a few acres, which he cultivated with his own hands, for the support of his family. On the arrival of the senatorial message he showed some concern for the neglect with which he should be obliged to treat his plantation, but showed no marks of vanity or pride at his sudden elevation. He took leave of his family with apparent regret and repaired to the capitol. He immediately nominated, as a captain of his cavalry, Tarquinius, a man in similar circumstances, and of like character with himself.

He issued his orders with mildness, but with such authority, dignity and decision as none can assume excepting those great and vigorous spirits which are formed for command. He gave orders that every citizen who could bear arms should appear before sunset in the Campus Martius, with arms and provisions for five days. His orders were obeyed; and an army was immediately assembled. At their head the dictator began his march that evening; and before day, came within sight of the hostile army. As they approached the enemy's camp Cincinnatus ordered his men to give a loud shout; which was heard by the blockaded army, and understood to be a token that relief was near. The enemy, finding themselves between two armies, prepared for battle. A severe engagement ensued: but the bravery and conduct of the dictator procured the Romans a complete victory. The spoils of the enemy's camp were valuable; these Cincinnatus ordered to be divided among his own army, without allowing the army which he had liberated to

share with them in any thing; holding it as a maxim, that, as they could not defend themselves, they merited nothing.

But, what is regarded as most remarkable in this transaction, Cincinnatus, though a poor man, took nothing of all the wealth of which he had the control and distribution, to himself.) Nor would he accept any thing from the senate, who regarded him as the deliverer of his country; and, from gratitude for his important services, would gladly have bestowed upon him the richest presents. Very many have celebrated, but *very few* have imitated his virtues. He was satisfied with the consciousness of having done his duty, and justly merited a great and lasting fame.

The year 302 from the building of the city, and about sixty from the commencement of the republic, may be considered as an important era in the history of Rome. The contentions between the various orders of the state, for privilege, prerogative, and power, still raged without intermission, till, at length, about this period, all parties, growing weary of these disturbances, united in an expedient which at once shows the wisdom and greatness of the Roman character. They unanimously determined on introducing a body of written laws; whose influence might prevent as well as punish crimes, and especially that thereby the decisions of the magistrates might be governed by known and fixed principles.

Posthumius, Sulpicius, and Manlius, three senators of high rank, whom the suffrage of the Roman people had declared worthy of so great a trust, were immediately sent to Athens and other Greek cities, to consult their laws—to extract from them a code of such as were most approved, and report them to their fellow-citizens in due time. In the course of a year this business was accomplished. These ambassadors returned, and brought with them a body of laws which they had selected from the most celebrated systems of Greece. These were formed into ten tables, two others being sometime after added, making the number twelve. This was that famous code of laws known by the name of the “laws of the twelve tables.” Many fragments of this body of laws remain until the present time.

Nations in general when they enjoy good government and excellent laws resemble a body in perfect health—a body in which the various animal and vital functions are complete and vigorous. This now began to be the condition of Rome. Though it had not experienced much increase of territory, yet its numbers, strength, experience and wisdom, were fast rising to power and conquest. It must not, however, be understood that Rome was yet free from political disputes, or even from outrageous infractions of law and justice. That time she was destined never to see.

When the laws of the twelve tables were adopted, a new kind of magistracy was created. Ten persons called Decemviri, were appointed to see to the administration of government, and to enforce the authority of the laws. Their reign was of short duration: it began well, but ended in disgrace and misfortune. The term of their administration ended in the consummate villainy of Appius, one of their number, and in the affecting story of Virginius and his daughter; for which the reader must be referred to the Roman history. To them succeeded another kind of magistrates, called military tribunes; and these were again succeeded by consuls, according to the first form of the republic.

But it would be improper, in this work, to attempt to trace the Roman government through its tortuous course, or to enter into the various controversies of those early times. Whoever expects to find a free government without continual disputes, divisions, intrigues, innovations, and revolutions, must be a stranger to the human character as displayed in the history of nations. Where all power and authority originate with the people, and are under the control and direction of their suffrage, there is too wide and alluring a prospect for ambitious men to neglect. They never did neglect it, and they never will.

After Cincinnatus the Roman history presents us with no character worthy of particular notice, till the times of the illustrious Camillus; nor with any considerable event till the formidable invasion of Rome by the Gauls, under the command of Brennus. This will carry us forward through a period of about sixty years, during which, however, the Roman state had made considerable advances in population, territory, and the art



of war. Camillus had yielded the most important services to the state—had conquered several cities, and by a long course of conduct had risen to the highest honors among his countrymen. This was sufficient to draw down upon him a storm of envy and jealousy which all his wisdom, power, and popularity could not sustain. The tribunes, always turbulent and clamorous, and often unjust and cruel, roused the public resentment against him by pretending that he had embezzled and secreted much of the plunder taken in the city of Veii; and they appointed a day on which he was to appear before the people in his own defence. Conscious of his innocence, yet disdaining the mortifying indignity of sustaining a public trial before a people whom he had laid under such high obligations, and whose resentment he knew had rather sprung from their envy of his virtue than from any other cause; he took leave of his friends, and evaded the approaching storm by going into voluntary exile.)

The triumph of the tribunes and the plebians on the fall of this great man was of short duration. A storm far more terrible menaced the whole state than he had fled to escape.

We have, in a former chapter, had occasion to mention the Schythian hordes, which in ancient times, inhabited the wilds of Europe and Asia—which, like an inundation, at various times flowed down upon the more civilized nations; or, like swarms of locusts, seemed to darken the sun and the air. The ancient inhabitants of Germany and France resembled them in those respects, in which they were most formidable. France was then called Gaul. The Gauls were men of great size and strength: they were exceeding bold, fierce, and terrible in war: it is said that even a glance of their eye was so terrible as to dismay and affrighten armies. A numerous body of these had, two centuries before this, crossed the Alps and settled in the northern parts of Italy; and had long been a terror to all the country. Brennus, their warlike chieftain, was at this time at their head, besieging Clusium, a city of Etruria.

The martial spirit of the Romans being roused at so near an approach of this hostile nation, and being earnestly solicited by that city to send them aid, dispatch-

ed ambassadors to Brennus, to demand of him what right he had to invade that city. The Gaul sternly replied that the "right of valient men lay in their swords;" and demanded, in return, what right the Romans had to the many cities they had conquered. The ambassadors, displeased with the haughty style of Brennus, and most certainly, on this occasion either forgetful or ignorant of their duty, immediately entered the city, and took an active part in the war.

Brennus was enraged at the conduct of the ambassadors, and forthwith raising the siege of Clusium, he marched directly to Rome, probably glad of a pretence for effecting a preconcerted measure.

Rome had now stood 364 years, and had been a republic 119. Its territories were considerably extended; and the city itself was become oppulent, splendid and powerful. The neighboring cities had fallen under its power, and those more distant were willing either to pay homage for their independence, or seek the alliance of the Romans. The Gallic king could not but believe, that if he conquered Rome, the empire of Italy would follow of course; and perhaps one much greater. It will be remembered that the Gauls, about this time, attempted both Greece and Asia, and that with considerable success. From the former they were expelled by Sosthenes, and from the latter by Antiochus Soter; as noticed in our view of Greece and Syria.

The Romans were apprised of the approaching danger, and sent an army, composed of the flower of their republic, to meet and oppose the Gauls. An obstinate and bloody battle was fought, in which the Romans were utterly defeated, and their army destroyed. Brennus, elated with victory, and still breathing revenge and fury, continued his march towards Rome. In a word, he entered the city without resistance, burnt it to the ground, and put the inhabitants to the sword. Nothing seemed now to remain of the Roman state capable of defending itself, but the celebrated capitol; where a body of the bravest of the Romans held out against every effort of the Gauls.—Brennus at length grew weary of the siege, and proposed to the Romans, that if they would pay him one thousand pounds weight of gold, he would draw off his army and give them no further trouble.

They accepted the proposal, and the gold was produced: but while it was weighing, some of the Gauls attempted to kick the beam, to prevent a just weight. The Romans complained of so flagrant an injustice; but Brennus immediately cast his sword into the balance, and gave them to understand that their complaints would be useless—that they must think of nothing but compliance to the will of their imperious conqueror.

At that moment intelligence was brought that Camillus, the general whom they had so unjustly banished, was approaching at the head of an army. He had heard of the calamities of his country: and, having raised a body of forces, was so fortunate as to arrive at that critical moment, when his presence was necessary, and his exertions effectual to the salvation of his country. Camillus entered the place where the business was transacting, and immediately ordered the Romans to take back the gold whence it was brought; telling Brennus, with an air as haughty as that of the barbarian, that the Romans were in the use not to purchase peace with money, but with iron.

The presence of this great man revived the drooping spirits of his countrymen. They rallied round his standard; and encountering the barbarians with the most resolute bravery, defeated and almost entirely cut them off: and thus Rome was delivered from the most dangerous enemy, if we except Hannibal, that she was to see for many ages.

The Roman people, in these ancient times, exhibited the strangest mixture of bravery, superstition, barbarity, discipline, enthusiasm, levity and wisdom. They were continually engaged in war, and were generally successful. But the dreadful chastisement they received from the hand of Brennus and the Gauls, was attended by consequences as lasting as deplorable. Their territories, still but small, were ravaged—their city laid in ashes—many of their bravest men killed in battle, and their resources, severely drained, though not exhausted: for their resources, as yet, were not money, nor strong fortresses, nor large territories, nor numbers, nor powerful allies. Their resources consisted in firm, determined spirits—great souls, fearless of danger or of death—minds strong, bold, intrepid and persevering. To brave



danger was to them the field of glory; and their only alternative was death or victory. They enjoyed victory or endured defeat with equal moderation; and this they were able to do beyond any other nation, because nature had endowed them with independent, unconquerable minds, and with invincible bravery and magnanimity.

After the invasion of the Gauls, they rose more experienced, more warlike—more formidable than ever. We soon see them engaged in a war with the Samnites, the most powerful nation then in Italy. This war lasted many years, and was attended with various turns of fortune; and when it was like to have terminated in complete victory and triumph on the side of the Romans, an event took place which seemed once more to threaten the existence of the Roman nation.

The Samnites, overpowered by the bravery and discipline of the Romans, sent for aid to Pyrrhus, the celebrated king of Epirus, of whom we have already taken some notice. It was generally thought impossible for the Romans to contend successfully with this great commander. He had been formed in the art of war, upon the maxims and examples of Alexander and Epaminondas; and notwithstanding the degeneracy of the Greeks and Asiatics, from whom the military spirit had long since departed, had been able to inspire the armies he commanded with his own heroic virtues. He had found no equal in Egypt or Asia. Happy would it have been for him, had he pursued more closely the footsteps of Alexander, and especially had he kept at a distance from Italy; though even that might not have saved him from a collision with the growing power of the Romans.

Pyrrhus immediately prepared to answer the request of the Samnites. He embarked from Epirus, with an army of twenty thousand foot and three thousand horse, and twenty elephants: but in crossing the Adriatic sea, his fleet was dispersed in a storm, and many of his vessels were lost. Although his armament was greatly diminished, he still thought the remnant more than a match for the rude and barbarous people of Italy. His judgment of the Romans was probably not dissimilar to that formed of the American people before the revolutionary war: at which time some imagined that a few thousand regular troops would strike an awe through the continent,

and that the semi-barbarians of the colonies would never dare to face disciplined and veteran troops.

But Pyrrhus found the Romans not so rude and barbarous as he expected. The first view he had of their military order and skill struck him with surprise; and the first victory he gained, in all probability, utterly extinguished his hopes of subduing the Romans. It is worthy of remark how differently the Romans received this invasion of Pyrrhus, from what the Persians did that of Alexander. Pyrrhus found the Romans ready to receive him; and when he offered to mediate between them and the Samnites, he was answered by Lævinus, the consul, that the Roman people neither respected him as a mediator, nor feared him as an enemy.)

The first battle was fought on the banks of the river Liris. Pyrrhus drew up his army with the utmost skill; nor was there a want of skill and discernment in the order and movements of the Romans: and here was first seen contrasted the Grecian phalanx with the Roman legion: nor have the ablest taciticians been positive in determining which, on all accounts, was preferable. The loose array of the legion gave celerity to its evolutions, and certainly admitted of various conveniencies; but the close and firm strength of the phalanx, by condensing the physical force, rendered its impression more certain, and its shock more dreadful.

The field, on both parts, was managed with great skill, and was fought with the most determined bravery. Motives of safety and of honor wrought powerfully with both generals, and both armies: and it is probable that few battles have been more severe. But the Greeks at length prevailed; and Pyrrhus by the aid of his elephants, which were sent among the Romans, gained a complete victory. The Romans were put to flight, leaving fifteen thousand men dead on the field of battle. But the loss of Pyrrhus was not much inferior: inso-much that, while some were congratulating him on account of his victory, he is said pathetically to have exclaimed, that another such victory would ruin him.

Pyrrhus once more tried the virtue of negotiation. He sent Cineas, a man of great eloquence, who had been the scholar of Demosthenes, ambassador to Rome. But this attempt, like the former, was without success. The

Romans were deaf to all proposals of accommodation short of Pyrrhus' retiring out of Italy. Neither eloquence nor bribery—neither threats nor persuasions, could produce any effect on that haughty, determined people. The war was therefore renewed with great vigor on both sides; and various battles were fought, with more success to the Romans; till at length Pyrrhus was totally defeated and his army cut in pieces. Giving up all hopes, therefore, of effecting any thing against so brave and powerful an enemy, he was forced to embark in haste, and leave his allies to the inevitable fate of subjugation to the victorious Romans. Pyrrhus, however left a garrison in the city of Tarentum, and advised the Tarentines to support their cause with what vigor they could, till he could have time to levy more forces in Greece and return. But he probably had little expectation of ever returning to those shores where he had experienced so severe a reverse of fortune. It is certain he never did return; nor did he ever seem to recover the current of his former good fortune.

The Tarentines, who had been the principal leaders in the war of the Samnites, were now left to struggle with the Romans; nor would the struggle have been long, had they not made application for aid to another foreign power. While the garrison left by Pyrrhus tyrannized in the city, and the Romans were masters of the country round them, they applied to the Carthaginians for succor, as their last and only resort.

We have already made mention of the Carthaginians. As early as the invasion of Greece by Xerxes, they were powerful both by sea and land; and furnished, according to some writers, an army of 300,000 men, who operated in conjunction with the Persians. They were willing, it appears, to interfere with the Romans, of whose growing power they had long since been jealous. They soon drew a powerful fleet into the harbor of Tarentum, with a view to check the progress of the Roman arms. It had not, however, the desired effect. The Romans found means to corrupt and bring over the garrison to their interest; in consequence of which the city was taken, its walls and fortifications demolished, and the inhabitants were granted their liberty, and protection from the Romans.



The military spirit, as we have seen in the former part of this compend, passed from the Assyrians to the Persians—from them to the Greeks, and from the Greeks to the Carthaginians. Though the origins of Rome and Carthage, according to many writers, were not very far distant asunder, in point of time, yet the latter rose first to consequence; and while Rome was only a single city, and the Romans an obscure horde, the Carthaginians, by their fleets, kept the shores of the Mediterranean in awe, possessed the island of that sea—had, in fact, passed the straits of Gibraltar—coasted down the African peninsula, and up the shores of Europe, through the British channel; and, it is thought, had reached the coasts of Norway, if not even the shores of the Baltic sea. They form one of the numerous proofs, and one not the least splendid, of the power and consequence which commerce will give a nation.

We shall here digress a moment, by giving a brief sketch of the rise and greatness of Carthage; a power which held a long and doubtful contest with Rome for empire; nor would she have failed in that contest, if while her fleets and armies were victorious abroad, she had not been weakened by disunion, and rent by factions at home.

Carthage was founded by a colony from the ancient Phœnicia, a country lying at the east end of the Mediterranean sea, whose chief cities were Tyre and Sidon. If we might rely on Virgil's authority, this famous city was founded by Dido, the sister-in-law of Pygmalion, king of Tyre, about the time of the destruction of Troy. According to the story of the Latin poet, Æneas, the Trojan prince, who had escaped the ruins of his country, was driven by a storm on the coast of Africa, and there had an interview with Dido, the founder and queen of Carthage.

That virtuous and lovely queen, whose constancy to the memory of her husband Sichæus, even surpassed the fame of Penelope, received the fugitive Trojans, rescued them from the utmost distress, and protected them from the barbarous customs of the hostile people on whose shores they were cast. To reward her for this, a plot was laid in heaven, among the principal deities, for her destruction. Cupid the god of love, was sent down to

assume the form of Ascanius, the son of Æneas, to inflame the passions of Dido, while Venus lent all her aid to the hero himself. So soon as the powers of heaven combined, had enabled him to triumph in the most complete seduction of his benefactress, Mercury comes flying down in all haste to apprise him that it is now time to be gone. And, like all other villians, whose triumph over innocence is followed with indifference and disgust, he hastens away. The queen, unable to bear his enormous ingratitude and peerless atrocity, kills herself in despair.

Did it accord with the temper and genius of Virgil to make his favorite hero the instrument of such distress and destruction to innocence and virtue? Did he think it would do honor to the gods of his country to father upon them as dark a plot as ever was fabricated in hell? Did he think it would be an additional gem in the diadem of Æneas, to make him trample on the virtue of the Tyrian queen? Or, in a word, did he imagine, that, by the introduction of his wonted machinery, a veil of sanctity would be thrown over the whole, and cover all its deformities?

But, though it would seem extraordinary that Virgil should, through ignorance or choice, fall into such a glaring anachronism, yet it is certain that the best authorities place the founding of Carthage at a great distance from the destruction of Troy. According to the opinion of the learned Bochart, the city of Carthage was built about the time of Joshua's conquest of Canaan. The territories of Tyre and Sidon were allotted to the tribe of Asher: and many of the Phœnicians, at that time to avoid a war of extermination, went on board their vessels, and sought for new establishments. A company of them landed and made a settlement on the African shore, a few miles from where the city of Tunis now stands. There they laid the foundation of Carthage.—But this was two centuries and a half before the siege of Troy. Bochart, in this opinion, has followed the best ancient authorities; and he has been followed by the ablest chronologers since his time, who, moreover, fix the emigration of Dido to the African shore nearly two centuries and a half after the Trojan war.

The Carthaginians, descended from a people whom long voyages and extensive commerce had rendered en-

terprising and bold, followed the footsteps, and soon went far beyond their mother country. Their commerce, which embraced almost every species of traffic, extended to all parts of the known world. Their ships were in the Mediterranean and Red seas, and in many parts of the Indian and Atlantic oceans.

But we cannot notice here their wars and revolutions. They seem however not to have interfered much with the great monarchies of Asia; and it is certain that their power by sea was, in general, their security against invasion. The first notice we have taken of them was in the invasion of Greece by Xerxes. Him they furnished with an army to invade Sicily; which invasion, by means of weakness in the directing head, proved unfortunate in all its parts. But Sicily, however, and most other islands in the Mediterranean, soon after that invasion, fell under the power of Carthage.

Under the name of a republic, the Carthaginians were generally governed by a set of powerful men, who never wanted for means to procure their own appointment to the most important offices. Nor can it be said that Carthage ever enjoyed the free and independent spirit of Rome.

The government and policy of the Carthaginians, as indeed of all the ancient nations, was interwoven with their religion. For the sake of illustrating this by example, I have inserted a passage from Rollin's Ancient History, which he has taken from Polybius. The passage is found in the words of a treaty between the Carthaginians and the king of Macedon, and will show us the solemn manner in which their treaties were entered into. "This treaty was concluded in the presence of Jupiter, Juno, and Apollo; in the presence of Daimonos, of the Carthaginians, of Hercules, and Iolaus; in the presence of Mars, Triton, and Neptune; in the presence of all the confederate gods of the Carthaginians, and of the sun moon and earth; in the presence of the rivers, meads and waters; in the presence of all those gods who possess Carthage."

The government of Carthage, much like that of the Roman republic consisted of three orders. The Suffetes, of which there were two, answered in most particulars to the consuls of Rome. They were appointed annually,



and are called sometimes kings, dictators or consuls; their power was great. The Senate consisted of men most remarkable for wisdom and prudence, and formed their council of state. Their number is not known. The whole body of the people composed the lower order. But the people generally submitted all matters of government to the senate. Towards the conquest of Carthage, however, by the Romans, the people grew turbulent, factious and rebellious, and being led by aspiring demagogues, they interfered and finally subverted the state. In general, their government was sufficiently virtuous to give security to private property, and consequently to promote industry and enterprise: but it was frequently cruel, tyrannical, tumultuary and impolitic. When Hannibal was upon the point of conquering Rome, a faction in the senate of Carthage ruined him. But there must be a cause for the dissolution of all governments, states and empires. Even Rome, after having flourished her day, fell into disorder, confusion, weakness and ruin.

The Romans were now masters of Italy: an extensive, fertile, and in many parts, a populous country. We have now no means of coming at the probable number of inhabitants; but Italy now sustains twenty millions of people, notwithstanding the great degeneracy of morals, and want of industry which prevail in that country. From various circumstances which attract our notice in the Punic war; we may safely conclude that Italy then contained several millions of people.

The resources of the two powers we are now considering were very different, but very great. Carthage, by extensive and prosperous commerce, had amassed the wealth of the world. She abounded in gold and silver, and in every species of valuable, elegant and luxurious merchandise. She had also an immense population. The northern shores of Africa were then the granary of the world: they were full of people—they were the fruitful nursery of armies; and the number of their vessels was prodigious. But the Africans, at this time, were neither inebriated by luxury, nor yet enervated by their warm climate. They had powerful armies; and it was their good fortune to have a number of great generals, who were perhaps never surpassed in some essential points of the military character. They were crafty, intrepid, brave; and especially they were impetuous and almost irresistible in their modes of attack.

The Romans were as yet poor : they were actuated by patriotism and love of glory. Their courage was cool, but firm and unshaken ; and was always most thoroughly roused by the greatest danger. They were inured to hardships, and were, in one word, a nation of soldiers : for, as Cineas told Pyrrhus every one of their senators was fit for a king, so he might also have said, that every one of their soldiers was fit for a general officer.

Such being the contending parties, it will not be thought extravagant when we observe, that the contest between Rome and Carthage was conducted with the firmest spirit, and the greatest resolution—that it was the most equally matched, and vigorously fought—in short, that it was the most severe, whether we regard the extremity, extent, or duration of its operations—and the most illustrious, whether we regard the characters concerned, or the consequences to follow, of any one found in the annals of history : for, in this contest, the two greatest powers in the world were engaged ; and it was certain that whoever was victorious must remain without a rival.

The expulsion of Pyrrhus from Italy, and reduction of the Samnites and Tarentum, completed the subjugation of Italy and left the Romans masters of the garden of Europe. They must now find new fields of glory. The prospect northward was uninviting : there lay the Alps and the fierce nations of Gaul. Eastward lay Greece, separated from them by the Adriatic sea, which was possessed by the fleets of Carthage. Sicily divided from them only by a narrow strait, allured them by its immense riches, and was easy of access ; but there the grasping power of Carthage had already unfurled its victorious standard.

Hiero, king of Syracuse, was engaged in a war with the Mamertines, a small Sicilian state ; and being hardly pressed, he called in the Carthaginians to his aid, who presently furnished him with prompt assistance by sea and land. The Mamertines, seeing themselves thus over-matched, immediately sent to the Roman senate, and put themselves under the protection of the Romans. The senate, still mindful of the interference of the Carthaginians in the siege of Tarentum, determined now on a trial of strength, and without further delay, declared war

against Carthage. Thus commenced what is commonly called the first Punic war.

It was soon perceived by the Romans that any advantages they might gain in Sicily over their adversaries could neither be very important, nor permanent, so long as they were masters of the seas. As chimerical as it might seem, they determined to remove this impediment. Their own immense peninsula furnished them with numberless harbors—their forests afforded them timber—their genius promised them skill, and their hardy sons might easily become excellent seamen. About the same time a Carthaginian vessel falling into their hands, they took it as their model and went without delay to building a fleet. In a short time a fleet was built and equipped for sea. Of this naval armament Duillius took the command: and immediately putting to sea, he encountered and defeated one of the principal fleets of Carthage, sinking or destroying fifty of their ships. A victory so brilliant and so unexpected, and achieved by the infant navy of Rome, gave mankind new ideas of the capacity and genius of the Roman people. But we cannot descend to a minute detail of particular events. The Romans having gained several advantages both by sea and land, determined without delay to carry the war into Africa, in hopes of terminating it by one decisive effort.

They soon fitted out a fleet more powerful than the former, and prepared to make a descent upon the coast of Africa. This army was commanded by Regulus, at that time considered the greatest general in Rome; a man eminent for integrity, bravery, and all the virtues of the patriot and hero. Regulus was no sooner at sea than he was met by the fleets of Carthage. A battle ensued, in which the Romans came off with complete victory and triumph. They lauded, and encountering an army composed of the flower of Carthage, once more obtained a signal victory. In consequence of which, many towns and cities submitted to the Roman army. Such a series of severe defeats and heavy losses filled Carthage with grief, terror, and astonishment; and it was apprehended that the Romans would immediately complete the conquest of Africa.

But it should be remembered that the histories of these transactions were generally written by Roman pens: al-



lowance must therefore be made for such glosses and colorings as might be expected from a people unwilling to acknowledge the military merit of other nations. The Carthaginians, in this extremity, sent to Lacedemon, and requested Xantippus, a celebrated Grecian general, to command their armies. Their request was complied with: and the almost desperate affairs of Carthage assumed a new form.

This brave and gallant commander soon appeared at the head of an army—gave battle to the Romans—defeated them with dreadful slaughter, and Regulus, the Roman general, was taken prisoner. It is remarked by some that events either fortunate or disastrous seldom come alone. This remark holds good in the present case: and fortune seemed now willing, for a while, to shift sides. The Roman senate, almost at once, received intelligence of the loss of Regulus and his army—of the total loss of their fleet in a storm at sea, and of the capture of Agrigentum, their chief town in Sicily, by Kasthalo, the Carthaginian general: and having put another fleet to sea, it was also driven ashore and wrecked in a storm.

It may be presumed that the fleets of those times were but poorly built and equipped to resist the dangers of the sea; and if to this idea we add that of their ignorance of the art of navigation, it is matter of wonder how they accomplished what they certainly did on the sea. To perform long voyages without a compass must be attended with continual perplexity and danger. The Romans discovered this to their cost: and Eutropius remarks that they were so disgusted and chagrined with these disasters at sea, that they in a measure abandoned for ever all naval enterprises. But their prosperity on the land was ultimately more than a counterbalance. They always, however, had ships enough to transport their armies wherever they wished to send them; and they did in fact after this gain several victories over the Carthaginians at sea.

Regulus, in the mean time, was thrown into a dungeon, where he lay some years, while the war progressed with vigour, but with no material advantage on either side. At length, however, as the bravery of the Romans was fatigued, and the treasures of Carthage no

less exhausted, the Carthaginians thought it a favourable time to propose conditions of peace. Together with their own ambassadors, they also sent Regulus home upon parole of honour—exactng from him a promise that he would return, provided the Romans did not accept of their conditions. The conduct of Regulus, on this occasion, has been justly celebrated through all succeeding ages. Although he knew that the severest torments awaited his return to Carthage, yet, as the guardian of the honour of his country, he suffered no private consideration to influence his conduct. He strenuously opposed a peace but upon terms as humbling to Carthage as they were advantageous and honourable to Rome.

The great and noble spirit he manifested revived the courage of his countrymen, and determined them to prosecute the war: but as for himself he returned to Carthage, and was put to death with the most dreadful and lingering torments. This he foresaw, and laid down his life voluntarily for the good of his country. Patriots like Regulus are as scarce as those are plenty, who, in the midst of the most pompous professions, would sell or sacrifice their country to advance their own private interest.

After the death of Regulus, the affairs of Carthage experienced an evident and rapid decline; and the Roman arms prevailed in all directions, till the Carthaginians found it necessary to make peace on the most dishonorable terms. These were, that they should evacuate Sicily and the neighboring islands—give up all their prisoners and deserters without ransom—keep all their ships of war at a distance from the Roman dominions—never make war with the Roman allies—pay down a thousand talents of silver, and two thousand and two hundred more in ten years. To these conditions Carthage acceded; and thus ended the first Punic war, in the year 513 from the building of the city.

The Romans themselves were willing at this time to take breath; for though, in this war, they had generally the advantage, yet it was an advantage dearly bought; and they often perceived the balance to fluctuate—sometimes to turn against them. Indeed their scene of operations was wide—their exertions extreme and long con-

tinued, in combatting a great and powerful people, who, though less warlike, certainly possessed superior resources. At this period, while Rome enjoyed profound peace, and the temple of Janus was shut, several events took place strongly connected with the chain of causes which was to elevate her to the summit of empire and glory. A passion for elegant literature, for the first time, began now to appear : particularly the Grecian drama began to take place of the low, wretched and smutty satire, as it was called ; which hitherto had only been known at Rome ; and, from this period, the strong genius of Rome labored perpetually upon Grecian models. They never could equal their masters in dramatic composition ; but, in many other species of writing, they not only equalled, but excelled, and even merited the honor of inventing several of their own.

Between the first and second Punic wars, the temple of Janus did not continue long shut. The fierce and barbarous nations of Gaul, judging it now a convenient time, when the Roman armies were disbanded, and the spirit of war seemed quiet, once more to make an attempt upon Italy, they crossed the Alps and poured down in an immense swarm into the fruitful country of Etruria. But they learned their error when too late. They were surrounded and cut in pieces almost to a man. Viridomarus, their king, was slain by the hand of the celebrated Marcellus, who was called the *sword* of Rome. They, as might be expected, begged and obtained a peace.

The Carthaginians, who had been compelled by necessity to accept the most inglorious terms of peace, were now measurably recovered from the calamities of an unfortunate war, and determined once more on a trial of strength with the great and formidable power of Rome : and they were, indeed, excited and roused to this measure by one of the most extraordinary men who has ever appeared in the world. Hannibal, on whom the command of the second Punic war devolved, had been, from his childhood a sworn enemy to the Romans. It is said that when he was but nine years old, his father, Hamilcar, who was himself a great and skilful general, caused him to take a solemn oath never to be in friendship with the Romans.



The Carthaginians began the war by besieging Saguntum, a city in Spain, in alliance with the Romans. An embassy was immediately despatched to Carthage, complaining of this infraction of an existing treaty.—This remonstrance failing of success, both sides once more prepared for war, in a manner suited to the greatness of the contending parties.

Hannibal, who was then in Spain, sent a part of his forces into Africa—left another part under the command of Asdrubal, his brother, to carry on the war in Spain, and at the head of about 50,000 select troops, and a formidable body of cavalry, as stated by Cornelius Nepos, he directed his march toward Italy. Out of Spain, he passed over the Pyrenean mountains into Gaul, where he encountered and dispersed the barbarous and hostile tribes who made head against him.—He crossed the Alps with his army, an enterprise, considering that it was performed in the dead of winter, truly stupendous and astonishing. Since the heroic achievements of Hercules, no army had ever crossed those lofty ridges, where vast declivities, frightful steepes, and dreary wastes, received in succession, the adventurous traveller—where nature's roughest aspect derived additional horrors from the ravages of winter—and the frequent and desperate attacks of fierce savages, issuing from the caverns and grottos of those inhospitable rocks, increased the dangers of every step.

This arduous enterprise was accomplished in about two weeks, but with the loss of nearly half the army. But nothing could repress the ardour of Hannibal. He was now on the plains of Italy—he must conquer or die.

The Romans, who carefully watched Hannibal's motions, received intelligence by the swiftest couriers, that he was crossing the Alps at the head of a powerful army. So bold an enterprise, likely to be attended with important consequences, excited considerable sensations at Rome. But what could the Romans fear? The bravest nation in the world, skilled in the art of war by the experience of ages: they had triumphed over every enemy: even Pyrrhus, the greatest general of his time, could not stand before them. And in a former war, they had, at the gates of Carthage, prescribed to her conditions of peace. But now they were far more powerful, by increase of numbers, wealth and experience.

But we cannot particularize the events of this war. Hannibal first defeated Scipio, who met him near the river Po, with a numerous army, soon after he had entered Italy. A few days after this he encountered another army, commanded by Sempronius, on the banks of the Trebia. This army he routed with great slaughter. The third army, commanded by Flaminius, he cut off near the lake of Thrasmene.—The news of these successive defeats spread consternation and dismay through Italy ; and many of the cisalpine Gauls immediately declared for Hannibal, and flocked to his standard. And the Sicilians, who found that masters near at hand were more to be feared than at a distance, now generally showed a disposition to join the conqueror.

In this alarming state of things, the mighty genius of Rome, which never failed to open to her new resources, suggested a mean of checking the rapid progress of Hannibal. Fabius Maximus was appointed dictator—a man of great subtlety and craft, as well as an able and experienced commander. To him was committed, as to the last resort, the defence of the republic; and he undertook that arduous task, by a mode of warfare hitherto unknown to the Romans, but since their time often practised with success—and by no one more illustriously than by him who may be styled the *shield* of the American people. The Romans could bring no force into the field, which could stand before Hannibal : Fabius, therefore, endeavoured to keep out of his way, but to watch his motions—to hover about him—cut off his foraging parties—to disturb and weaken him by indirect means—to harass at one time his van and at another his rear—and especially to let no opportunity slip of annoying him, or, as it might happen, of gaining a signal advantage. And in pursuing this system, he in fact gained several considerable advantages, and at length inclosed him in a place from whence he could not extricate himself without difficulty and danger.

But no inclosures were sufficient long to detain him, whom no force could withstand when at liberty. By a stratagem he outwitted even Fabius, and gained once more the open country. And now the calamities of Rome seemed drawing towards their crisis. The command of Fabius expiring, Terentius Varro, a man of

rash, impetuous courage, was appointed in his place, who advanced against Hannibal with 90,000 men, the flower and strength of Italy. Superiority of numbers, honour, shame, courage, the ancient fortune and glory of Rome—in short, resentment, rage, and despair, all seemed to unite their influence upon the minds of the Romans, and to lead them on to victory and vengeance. They fought, and were cut in pieces almost to a man. Fifty, some say seventy thousand were left dead on the field of battle; and it is said that three bushels of gold rings were sent to Carthage, which were drawn from the fingers of Roman knights.

Hannibal has been generally, perhaps justly, censured for not immediately investing Rome. Indeed some historians relate that Maherbal, one of his principal officers, told him at the time, “that he knew how to conquer, but not how to improve his victory; and that if he would march immediately to Rome, in three days they should sup in the capitol.” It appears that Hannibal had at this time but about 40,000 foot forces, and not half that number of cavalry. If this be true, it would seem a sufficient reason for his delaying the siege of Rome. Although many Romans had been killed in the war, yet there were vast numbers remaining; and of their courage he had no reason to doubt. Had Carthage at this moment invaded Italy with several other armies—had she furnished Hannibal with three times the number of men he had, which she might have done, Rome might have been conquered. But while Hannibal was victorious in Italy, the government of Carthage was embarrassed, distracted, and rent by factions.

Immediately after the battle of Cannæ, Hannibal despatched his brother Mago, to Carthage, to carry an account of his decisive victory, and to demand more troops, in order to complete the reduction of Rome. But alas! what can equal the blindness and rage of popular fury? Hanno, a powerful demagogue in the senate of Carthage, ever bent on frustrating the measures of Hannibal, prevailed against the request of Mago. And although an order was given for the raising of 24,000 foot and 4,000 horse, yet when those forces were levied in Spain, they were sent another way, and never acted in that direction where their aid would probably have



enabled Hannibal to have finished the war. Nor is this the only instance where ambitious men have sacrificed their country, and even themselves to their own party views.

Instead of admiring that Hannibal did not immediately conquer Rome, nothing, indeed, can be more astonishing than that he was able, with an army reduced to about 24,000, to maintain his ground for many years.

Hannibal, however, carried on the war, and kept possession of the finest parts of Italy, for upwards of fifteen years. But the country was large, and the Romans taught by adversity and being fully recovered from their first consternation, found means to evade his impetuous valour, and make effectual opposition, without hazarding general battles. Rome owed its ultimate deliverance to several great men: Fabius, Marcellus, and Scipio, afterwards surnamed Africanus, led the Roman armies, and managed their affairs with equal courage and prudence. Though they could not drive Hannibal out of Italy, they lead armies into Spain and Sicily, and finally into Africa, where the war became so threatening that the Carthaginians were obliged to recall Hannibal to defend their own dominions. Hannibal returned, but too late: the Carthaginians were too far gone to be rescued by mortal prowess.

Historians have generally allowed that Alexander was the first of warriors; but if they allow the Romans to have been the most warlike of the ancient nations, it will be difficult to say why Alexander should take precedence of Hannibal. What comparison could the Persians bear with the Romans? Throw the Persians, whom Alexander conquered, into one scale, and the Romans, whom Hannibal found in Italy, into the other, and how vast would be the difference? Hannibal, it is true, did not conquer Italy: but what did he do?—He defeated and nearly destroyed five principal armies in succession. His own army was not large, nor was it recruited. The Gauls, and other people in Italy who espoused his cause, were not to be depended on; and of his own regular force there must have been a constant diminution. Many of the bravest Roman generals he slew—their most wise and crafty he outwitted, and their greatest and most consummate he outgeneralled. In the

field he was more than a match for Marcellus, and in policy, for Fabius. Even Scipio Africanus did not conquer him till he was overpowered and crushed by fortune.

No one can deny that in the times of the Punic wars, the Romans were far better soldiers than the Carthaginians; but that they ever had an abler general there is reason to doubt.

On Hannibal's leaving Italy, he found the affairs of his country in a situation nearly desperate. He had with him the remnant of those soldiers with whom he had fought fifteen years in Italy; but they were covered with scars—worn out with toils: and their spirits broken with labor, misfortune, and disappointment; nevertheless, he encountered Scipio the younger, whose army was far superior to his own, and did every thing which prudence and valour could do. He was overpowered and obliged to seek safety by flight.

This was the end of the second Punic war. The Carthaginians were now willing to make peace upon any terms; and the Romans dictated such terms as they saw fit. But that unhappy people did not long enjoy the benefit even of a treaty, which while it left them the name, deprived them, in reality, of independence. The Romans renewed their exactions with the haughtiest tone of despotic insolence. Submission was now in vain: the miserable inhabitants of Carthage were ordered to leave their city, which was, by a decree of the senate of Rome, condemned to be utterly demolished. Carthage, roused by despair, although by the most base and shameful treachery completely disarmed, now made her expiring effort. The people shut their gates—fortified their walls and towers, and with incredible industry fabricated such arms as the time allowed. They made a noble resistance; but the repeated and furious assaults of a great and powerful army could not long be resisted. The city was taken by storm, and together with its inhabitants perished by fire and sword.

Thus ended Carthage, one of the most renowned cities of antiquity, 146 years before Christ, 621 from the building of Rome, and above a thousand years from her foundation.

But Hannibal, destined never to grace a Roman triumph, long survived the ruin of Carthage. Still retain-

ing his enmity to the Romans, he maintained in every place the unequal struggle, endeavouring, by any means, to annoy them or to enkindle war against them.

## CHAPTER XVI.

BRIEF HISTORICAL VIEW OF THE ROMAN EMPIRE, FROM THE FALL OF CARTHAGE TO THE REIGN OF COMMODUS, CONTAINING A PERIOD OF THREE HUNDRED AND TWELVE YEARS.

IN the infancy of Rome, she had many wars but few conquests—in her maturity she had few wars and many conquests. When the power of Carthage failed, Rome no longer had a rival: her wars, or rather invasions, after that event, were generally of her own seeking; and they were many. Rome was no sooner able to say, “Carthage must be destroyed,”\* than, in her heart, she also said, *the empire of Alexander shall be mine*. First Macedonia felt her grasp, and Perseus was hurled from the throne of Philip and Alexander, at which time she graciously gave the Greeks their liberty, i. e. gave them law.

Attalus, king of Pergamus, dying about this time, left his kingdom to the Romans, by will; or, in other words, seeing the world sink beneath their power, he preferred giving them a bloodless victory, and cloaked an ignoble dereliction of right under the specious name of a voluntary donation. Antiochus, the great king of Assyria, was destined next to fall before them. He was at this period the most powerful and opulent prince of all Alexander’s successors; and had he accepted the advice and aid of Hannibal, there would have been at least a chance for his escaping the all-grasping power of Rome. But he, fearing lest, if any thing should be done, Hannibal would have all the credit, was careful to go directly contrary to the advice of that general. The Romans defeated him almost without loss of blood—stripped him of great part of his dominions—triumphed over him—

\* “*Delenda est Carthago.*”



extorted from him an immense tribute, and left him only enough to grace the triumph of another campaign.

Two other great cities shared the fate of Carthage, and nearly at the same time: Corinth, one of the noblest cities of Greece,\* was utterly destroyed by Mummius, the consul, for offering some indignity to the Roman ambassadors—and Numantia, the capital of Spain. This city, after sustaining a siege of fourteen years, was reduced by Scipio. The inhabitants, being unable to hold out any longer, fired the city over their own heads, and all perished in the flames; and Spain became a Roman province.

The corruption of the senate, and the sedition and fall of the Gracchi, together with various disturbances next arise to view in tracing the history of Rome. Then follow the reduction of Numidia, and the civil wars in the republic, excited by the ambition of Marius and Sylla, which terminated in the perpetual dictatorship of the latter. But it will not comport with our present design to enter into a detail of these particular events.

Rome was perhaps never more powerful or happy than in the days of Scipio Africanus, or about the times of the Punic wars. She then experienced great misfortunes and calamities; but those untoward events, instead of weakening or exhausting her, called forth, nay, even created new energies. From the invasion of Hannibal, she rose invincible; and while that consummate warrior held his ground in Italy, she sent armies into Spain, Africa, Greece and Macedon. A great part of those immense regions which Alexander subdued, soon shared the fate of the empire of Carthage; and in those days, with the Romans, to proclaim war was to insure a triumph—and to invade, was to conquer.

When we look for a period in the Roman history, in which there is the greatest union of power, wisdom, virtue, and happiness, it will doubtless be found not far from the times of which we are now speaking. The Romans, in earlier times of the republic, were more virtuous and patriotic than now—but then they were weak; in the Augustan age they were certainly more enlightened, scientific and polished—but then they were less brave;

\* "Lumen totius Græciæ," ait Cicero.

or if not less brave, their virtue was for ever gone, and with it, the foundation of their prosperity and happiness.

The conquest of Africa, Asia, and Greece at once poured into the coffers of Rome immense, incalculable riches. On this almost boundless tide of prosperity a set of men were soon seen floating, of a very different character from Cincinnatus, Fabricius, and Regulus. To the most desperate bravery they united unbounded ambition; and to the strongest expression of regard to their country they united a total want of principle. The wealth of the world like a mighty river, poured into Rome; and many individuals acquired fortunes which transcended royal magnificence.

The elevation of Rome to such an astonishing height of power and splendor, drew to her men of parts, of taste, of ambition and enterprize—and in short, men of every description, and almost every nation. The descendants of the ancient Romans soon became few in comparison with the immense multitude, who by some means or other, acquired citizenship, or obtained a residence in Italy; and Rome herself experienced as great a change as the nations she conquered: for while she drew arts, elegance, and science from Greece, she drew wealth, luxury, effeminacy, and corruption from Asia and Africa, and she drew a swarm of hungry fortune hunters from every corner of the earth, who penetrated her inmost recesses—outnumbered and overwhelmed her ancient people—in short, conquered their conquerors, corrupted their morals, and put a final period to their liberties.

The civil wars of Rome which soon follow the period of which we have been speaking, unfold to the reader a spectacle equally dreadful and disgusting. Many persons who had witnessed the destruction of Carthage were still alive, and saw all Italy deluged in blood by Marius and Sylla. From the destruction of Carthage to the perpetual dictatorship of Sylla, was a little rising of seventy years. During the latter part of this period, Lucius Sylla, envying the power and glory of Caius Marius, involved the republic in a most bloody, disgraceful, and destructive war. After various turns which their affairs took in the progress of this eventful struggle—after they had destroyed half a million of men, including the best part of the Roman people—had humbled Rome and Italy—had

shed the noblest blood, and prostrated the dignity of the republic, Sylla, an execrable monster of cruelty, tyranny, and ambition, was able to triumph over virtue, liberty, and justice. He seated himself quietly in the exercise of despotic power, and became perpetual dictator. Rome never saw another moment of freedom.

The Romans, in the times of Scipio, may be compared with the Greeks in the time of Themistocles, and the triumph of Greece over Persia, with that of Rome over Carthage. In both cases, the conquerors were corrupted by wealth, and inebriated by luxury. We might go further and say, that the Peloponnesian war, which succeeded the elevation of Greece, and laid the foundation of her ruin, resembled the civil wars of Rome, begun by Marius and Sylla—carried on by Cesar and Pompey, and terminated by Augustus. But the firmness of the Roman character—the nature of their civil policy, and the immense extent of their conquests, enabled them still to be powerful, in spite of all their corruptions; and had they been otherwise, there seemed to be no nation near them who could have derived advantage from their weakness. They seem to have been raised up and endowed with universal dominion, that they might evidence to the world how far a nation can be happy, and how long she can exist without virtue or freedom.

The ambition of the demagogues as well as of the despots and tyrants of Rome, in one essential article, led them to promote the true and just policy of the empire: that was to attach the provinces as strongly as possible to the interest of Rome—to dissolve them down to one common mass—to preserve their extensive territories entire—to cement them together by various alliances, and to preserve the empire undivided. The strength of empires consists in their union. The Greeks wanting this, soon failed: and, in our own times, Poland, which ought, from her numerous advantages, to have been one of the most powerful kingdoms in the world, has exhibited a deplorable spectacle of weakness and misery, by means of her internal divisions. Our own country had well nigh been swallowed in the same gulf.

The Roman community, launched at once on such a



sea of luxury, wealth, and glory, was variously affected. While all were struggling for eminence and power, it fortunately happened that the reins of government fell into strong and energetic hands. Of this description, generally speaking, were most of the first competitors, and of the triumvirates. The softening power of luxury—the sudden inundation of Grecian elegance and refinement, and the elevation of conscious greatness and empire, combined with her native gravity in forming the genius of Rome. About this period, it began to bud; soon after this was its fairest bloom and richest maturity. If the genius of Rome was of a heavier mould than that of Greece, it possessed a more commanding gravity; if it had less fire, it was more tranquil, majestic, and solemn; and more hearts will vibrate with pleasure to the plaintive and elegant notes of the Roman, than to the electric fulminations of the Grecian muse.

In the year 680 from the building of the city, the republic was freed from the tyranny of Sylla, by the death of that odious tyrant. But two men, of far more extensive views and refined ambition than either Marius or Sylla, were already prepared to run the same race. Cneus Pompey, had, by various arts, as well as by great abilities, become the most popular man in Rome, and was considered as the greatest commander in the republic. Crassus possessed that authority and influence which great eloquence and immense wealth, combining with all the wiles of ambition, could procure him. He was the richest man in Rome.

While Pompey, who warmly espoused the Marian faction, strove to gain the favour of the people by abrogating many of the tyrannical laws of Sylla, Crassus employed his amazing wealth in donations, distributions of corn among the poor, in public feasts and entertainments; and it is said that he supported, at his own private expense, the greatest part of the citizens for several months—expenditures sufficient to have exhausted the treasures of the greatest princes. In the progress of their contest for power, their animosities broke forth on every occasion, in opposition more or less direct, and by means more or less violent.

At this period, while the destinies of Rome seemed to hang in doubtful suspense, three characters appeared of

very different complexions, but equally extraordinary, equally to be remembered, but with very different sensations, in posterity;—Catiline, Cicero, and Cæsar. One of these men procured for himself immortal fame by his atrocious villainy, one by his unrivalled eloquence, and one by his ambition, bravery, and good fortune.

Julius Cæsar may be regarded as the greatest of the Roman commanders. In him the military genius of Rome displayed its utmost strength and perfection; but, as yet, he was not known in that group of great characters and personages, who, now inflamed with ambition, were preparing to carve and divide the world among them. Lucius Catiline is allowed by all writers to have possessed every quality of a great man but integrity and virtue; instead of which he held every principle, and practised every vice which could form a most infamous, atrocious and abandoned villain. Possessed of a body and mind equally strong and vigorous, he was bold, enterprising, and industrious. He hesitated at no cruelty to gratify his revenge—he abstained from no crime which could subserve his pleasures—he valued no labour or peril to gratify his ambition. Catiline perceiving himself not among the most favoured rivals who were courting the mistress of the world, determined on getting her into his possession by violence. His end was the same as theirs, but his means were more unwarrantable. He planned and organized one of the deepest, most extensive and daring conspiracies recorded in history. The leading objects of his conspiracy were, to put out of the way by one general massacre, all who would be likely to oppose his measures—to pillage the city of Rome—to seize all public treasures, arsenals and stores—to establish a despotic government—to revolutionize the whole republic, and to accomplish all these measures by an armed force.

This sanguinary plot was detected and crushed by Cicero, the great and justly celebrated orator of Rome. The accomplices of Catiline were seized and put to death; and Catiline himself, who had assembled an army of twelve thousand men, was encountered, defeated and slain.

But if Rome escaped this threatening gulf, it was that she might fall into a snare, apparently less dreadful, but

equally strong and conclusive as to her fate. Her days of virtue and glory were past; henceforth she was to be ruled with a rod of iron. The dissensions of Pompey and Crassus were quieted by the mediation of Cæsar, who stepped in between them, outwitted them both, and became the head of the first triumvirate. Having amicably agreed to govern in copartnership, Pompey chose Spain, Crassus chose the rich and luxurious provinces of Asia, and to Cæsar was allotted the powerful and warlike nations of Gaul, as yet unconquered. What was the result? Pompey basked for a moment in the splendors of Rome, and his fame was trumpeted by the eloquence of Cicero. Crassus was slain by the Parthians, endeavouring to enlarge his territories, and Cæsar conquered the Gauls in *a thousand battles*. Pompey could not bear an equal, nor Cæsar a superior. They were mutually jealous—they differed—they prepared for war.

The senate and nobility of Rome, and pride and strength of Italy sided with Pompey: Cæsar relied wholly on those veteran legions with whom he had subdued the fierce and martial tribes of Gaul and Germany. No civil war ever equalled this. It was a melancholy sight to see Rome given up to tyranny and blood—to see that august and venerable republic forever abandoned to her evil genius. These were not the feeble bickerings of petty controversy; Marius and Sylla, the leaders of the former civil broils, bore little comparison with Cæsar at the head of his legions, or with the great Pompey, who could almost raise armies out of the earth by the *stamp of his foot*.

This eventful struggle was at length closed by the battle of Pharsalia, rendered truly famous by the grand object for which they fought—the greatness of the force employed on either side, and by the transcendent reputation of both commanders. The Roman empire was the prize; and both the armies and the generals were the best the world could afford. Pompey was utterly defeated, and many of his army, won over by the magnanimous clemency and generosity of Cæsar, were content to change sides. The conduct of Pompey in this battle, which was to decide his fate, has ever been considered as strange and unaccountable. So far from displaying



that courage, intrepidity, and fortitude, and those powers of command which he was supposed to possess, that, from the very first onset, he appeared like a man frightened out of his senses ; he scarcely attempted to rally his men—was among the foremost that fled, and never made another effort to retrieve his cause. From facts so glaring, we are almost induced to believe that much of Pompey's greatness, as a soldier and commander, consisted in the elegant drawings of Cicero, and other partial writers. The true test of bravery, skill and fortitude, is to see them displayed where they are most necessary—to see them shine in danger, surmount difficulty, and triumph over adversity.

Yet no one can doubt that Pompey was a man of great and splendid talents : but who could equal Cæsar?—A man supereminent in the whole extensive range of intellectual endowments. Nature seemed to scant him in nothing. Among philosophers, mathematicians, poets and orators, he could shine. He could plan and execute—he could negotiate or fight—he could gain and improve an advantage. For seven years in his Gallic wars, his life was a continual series of fatigues and dear-bought victories : and no general, but one as great as Cæsar, could have encountered him without apprehension and dismay.

The battle of Pharsalia was fought 52 years before Christ, and 702 from the building of the city. Pompey fled an unhappy exile into Egypt, and was there miserably murdered by the command of Ptolemy.—Thus the reins of government fell into the hands of Cæsar, and he was left undisputed master of the world. The clemency of Cæsar on this occasion was as illustrious as his victories had been. He entered into no measures against many persons, who, under professions of neutrality, had evidently sided with Pompey. He did nothing which bore any resemblance to the horrid proscriptions of Marius and Sylla. He endeavoured, in most instances, to forget and forgive.

But the reign and triumph of Julius Cæsar was short. He soon fell a sacrifice to that spirit of freedom and independence which had raised his country to her exalted rank ; for though the demons of discord, ambition, and party rage, had now for a long period, aimed all their

shafts at good and virtuous men—though torrents of the richest blood had flowed incessantly for many years, yet some men were still left whose constancy and virtue ever stemmed the strong current of the times. Cato and Cicero were still alive, whose stern virtues and commanding eloquence continued to remind the Romans of their better days.

From the battle of Pharsalia to the death of Cæsar was eight years. During this period he went on and prospered. By a rapid series of journeys and expeditions he saw, awed and subjugated all places and all opposition. His arm pervaded, his vigilance detected, his spirit animated, his generosity won, and his power crushed in all directions. His great and active genius seemed universally to bear down all before him; but in reality not all: a plot at length was laid, as it were in his own bosom, which hurled him in a moment from the high summit whither he had climbed.

Brutus and Cassius, at the head of about sixty senators, entered into a conspiracy to take him off by assassination. Their object was to arrest the progress of despotic power, to restore the authority of the senate, and the ancient forms of the republic; an object laudable in itself, but, alas, how far from being practicable! Their plot was deeply laid, but seems to have been carried into effect not without a wonderful concurrence of accident, or rather of providence. Whilst Cæsar was on his way to the senate house, where he was to perish, a slave, it is said, who had discovered the conspiracy, pressed forward in the crowd to apprise him of his danger, but could not get to him for the press. Another person\* put into his hands a paper, which would have saved him, containing an account of the conspiracy: this he handed to his secretary without breaking the seal. After he was seated in the senate house, the conspirators approached and despatched him with their daggers without resistance, and retired to the capitol, where they put themselves in a state of defence.

Thus fell the first and doubtless the greatest of the Cæsars, in the 56th year of his age, and in the 8th of his sole administration. No Roman ever achieved more

\* Artenidorus, a Greek philosopher.

arduous enterprizes than he. He rose to supreme power, in opposition to men of great abilities and of much greater resources than himself. Whatever standing he acquired, he maintained, and his enemies could only destroy him by treachery under the mask of friendship. Rome did not owe to Cæsar the loss of her liberties; they were lost before he was born. He was allured to seize the dazzling prize which to all observers, had evidently become the sport of fortune, and was liable to be grasped by him who was boldest and most lucky. Had Pompey prevailed over Cæsar, it is highly doubtful whether Rome would have experienced a happier destiny.

The fall of Cæsar seemed only to accelerate the establishment of imperial government. Octavius, the grand nephew of Cæsar, and heir, by will, to his fortunes and name, was soon at the head of a new triumvirate, viz. himself, Mark Antony, and Lepidus. This new triumvirate, proclaiming themselves the avengers of Cæsar, now hastened to make war upon the conspirators, whose army was headed by Brutus and Cassius. Had the Roman people desired their ancient liberty, which they certainly would had they understood the import of the word, or had they entertained any just notions of freedom, they now enjoyed an opportunity of regaining it: but so far from that, the triumvirate were able to excite the popular indignation against the conspirators, and in fact, gained the people over to their cause. The standard of liberty was deserted, and the wretched infatuated people were now employed in rivetting those chains which were never more to be broken.

The conspirators were crushed with little trouble; and in shedding the blood of the last patriots of Rome, the sublime Cicero fell a victim to the merciless rage of Antony, and the base and cruel policy of Octavius.

It soon appeared that the triumvirs had combined with no other view than as a present expedient, which was to be laid aside when occasion should offer. Accordingly Lepidus was soon rejected, and as he was neither a soldier nor a statesman, he had no means of redress. Antony and Octavius presently differed, and once more marshalled the forces of that mighty people under their hostile standards. Their quarrel was decided at the battle of Actium. A short time after which, Antony expired in Egypt, and left Octavius without a competitor.



In the 30th year before Christ, and 724th from the building of Rome, commenced the imperial reign of Octavius, under the titles, of Emperor and Augustus. Rome now became an empire in the more strict and proper sense of the word; and notwithstanding the degeneracy of the Roman people, it continued for several centuries to be the most powerful empire in the ancient world.

The commotions and wars—the luxury and wealth—the corruptions and loss of public virtue among the Romans, did not extinguish but rather called forth and perfected their genius for literature. The sciences were assiduously cultivated, and men of learning received the warmest patronage and the amplest encouragement from those great and opulent men whose wealth was immense, and whose traffic was in states and kingdoms: indeed, many of those great men were themselves the favorites of the muses.

They studied the liberal sciences and elegant arts with a diligence scarcely known in modern times. Scipio Africanus, according to the testimony of Cicero, was as eminent for mental improvement, as he was in the art of war. Cato was a man of great learning and wisdom: and those great men who composed the two triumvirates, especially the first, were highly accomplished in the liberal sciences.

When we consider that Cicero was a professional man—that for a course of years, many of the most important causes in the vast republic were ably managed by him—that he was a statesman and a great leader in the politics of his times—that he was, at times, a civil magistrate, a soldier, and a governor, and patron of provinces, we may truly be astonished at the extent and success of his studies. His voluminous writings which have come down to us, and which form the most perfect standard of classic excellence, leave us in doubt which to set foremost, whether the strength of his understanding, or the powers of his imagination—or which we shall admire most, his genius or industry. It is no partial admiration by which those writings are preserved: the united voice of all enlightened nations have declared their merit, and judged them worthy of immortality.

The same may be said of the writings of Virgil, and Horace, and many others. But the approbation of men

of taste and learning, in all nations has set the literary productions of the Augustan age above all panegyric. They will be read and admired so long as works of genius and taste are held in estimation.

The Roman empire now appeared in its utmost splendor. Though less virtuous and happy, and probably less powerful than in former periods, yet the concentrated wealth of the world, the external pomp of so vast a monarchy, threw round her a dazzling glory which the most distant nations beheld with admiration and dread. Embassadors from remote kingdoms daily arrived to do homage, to court alliance, or solicit protection.

Augustus held the reins of government : there was no competitor—no rival. The people, long fatigued with war, were glad to enjoy peace, though under the reign of a despot. There was no Brutus nor Cassius to conspire or to assassinate. Cato was no more ; and Cicero, one of the last luminaries of Rome, had been murdered, and his head and hands cut off and fixed upon the tribunal, where the thunders of his eloquence had so often struck terror to the hearts of tyrants. The spirit which animated the Romans in the days of Fabricius was gone for ever ; liberty had taken her flight from the earth, or had retired to the sequestered bower of the savage, while gorgeous pride lifted her head to heaven, and trampled on innocence, equity, and law.

Augustus was an artful, insidious tyrant : whilst one of the triumvirate, he had been careful to destroy all the virtuous men who had escaped the bloody proscriptions, the civil wars, and the violent commotions which were before his time. When his power was confirmed, he endeavored to fascinate the people—to lull them into security—to inebriate them with luxury—to dazzle them with his pomp and glory, and by all possible means to extinguish in them the true Roman spirit, and so to qualify and sweeten slavery itself, as to cause them to drink it down with a pleasing relish : he succeeded ; for never was a people more changed in temper, habit, mode of thinking, and national character.

But detraction itself cannot deny that Augustus was a general, a statesman, and a very great man. Though void of the magnanimous spirit of Cincinnatus, Brutus, and Regulus, yet he affected to revere the character of

the ancient Romans, and seemed desirous that a semblance of freedom should still mark the character of his countrymen. When he saw himself in the undisturbed possession of empire, the severities of his administration relaxed : and he held the reins of government with lenity, dignity, and wisdom. Few monarchs have enjoyed a longer or more prosperous reign. His genius was less warlike than that of Julius Cæsar ; yet in the course of his reign, he had various opportunities of showing himself capable of commanding armies and of directing very extensive military operations. But his greatness was of the tranquil and pacific kind, and he shewed little ambition to enlarge his dominions.

The reign of Augustus was active, energetic, and long. It was his boast that he found Rome built of brick, but that he left it built of marble.

In the 30th year of the reign of Augustus, *Jesus Christ*, the son of *God*, was born. The principal nations of the known world being reduced under one head, and wars and commotions, revolving through long tracts of time, now terminating in one immense dominion, the troubled elements of human society sunk into an universal calm. Thirst for conquest was satiated with blood ; the ambition of one was gratified, while that of millions was left without hope. The spirit of war, wearied with universal and almost perpetual carnage, seemed willing to enjoy a moment's slumber, or was hushed to silence by the advent of the prince of peace.

*Jesus Christ* was the son of David, the son of Abraham. The house of Jacob seems to have been preserved in order to give birth to this wonderful personage. Abraham was born 1996 years before *Christ*, and was the ninth in direct descent from Noah, who is commonly reckoned the tenth generation from Adam. Abraham flourished about the time of Xerxes or Balæus, king of Assyria, and about 200 years before Ægialius founded the oldest of the states of Greece. Jacob the grandson of Abraham, removed his family, consisting of about 60 persons, and his effects, into Egypt, where his posterity remained and increased astonishingly, for several centuries.

Moses, the Hebrew general and lawgiver, led the Israelites out of Egypt soon after the reign of Sesostris, or



in the reign of Pharaoh Amenophis, who was drowned in the Red Sea. The Israelites settled in Canaan about the time of the foundation of the first states of Greece, and about the time of the foundation of Carthage as already stated. Eleven centuries before the birth of Christ, the form of the Hebrew government was changed from a kind of aristocratical republic, or, as it is frequently called by theological writers a *theocracy*, to an absolute monarchy: and Saul was elevated to the throne.

In the year 975 before Christ, the ten tribes revolted from the house of David, and set up a separate kingdom, which continued 215 years and was then subdued, and carried into captivity, by Salmanazer, king of Assyria, before Christ 759. The kingdom of Judah was governed by the house of David till the year before Christ 588, making, from the accession of Saul, 507 years; when Nebuchadnezzar, king of Babylon, invaded and conquered Judea, and carried the Jews to Babylon, where they remained 70 years.

In the first year of the reign of Cyrus, king of Persia, 536 years before Christ, the Jews, by a royal edict from the Persian monarch, were liberated and sent home to their own land. They were under a nominal subjection to Persia till that kingdom was overturned by Alexander. They then fell to the Syrian empire, and suffered much from the tyranny and impositions of the dynasty of Antiochus, till the Syrians failed before the power of Rome. They were frequently visited by the Greek and Roman generals; but their existence together with their temple and worship, were prolonged till 73 years after Christ, when Titus Vespasian destroyed Jerusalem, together with upwards of a million of the Jews. The remnant of them were scattered into all nations; and what is remarkable in their history, they still exist, after 18 centuries, and are distinct from all other nations, persevering in the religion of their ancestors.

God had promised to Abraham that in his seed all nations should be blessed. This glorious promise began to be verified, when God by his marvellous interposition, redeemed the house of Israel out of Egypt, and gave them an exhibition of his character, in a code of laws which comprised a perfect standard of moral rectitude. But it was more amply verified when the son of God ap-

peared in the world, and, by his life and doctrines, and death and resurrection, fulfilled the predictions and illuminated the shadows of the Mosaic dispensation, and opened the way for the promulgation of the gospel through the world.

That Jesus Christ was a divine person sent of God to enlighten and redeem the world, seems to rest on two important pillars of evidence, either of which would be sufficient to give it independent support. These are, 1st, credible testimony; and 2d, the superior excellency of that religion which he taught and practised. The truths of the gospel rest on the fullest testimony, and of that character and kind which mankind have never questioned; and as to the excellency of the religion of Jesus Christ, let unbelievers deny it if they can, or if they dare. If they dare pretend that justice, integrity, benevolence, and virtue, are unlovely and ought not to be practised by men, or if they can deny that these, and these only, are what the gospel requires, then they can also deny that the gospel holds up a perfect rule of life, and then may they pretend that it ought not to be practised by men.

The testimony on which the christian religion chiefly relies, relates to, and abundantly substantiates the following things, (viz.) 1st, The genealogy or true descent of Christ from David. 2d, His life and moral character. 3d, His doctrines. 4th, His miracles. 5th, His resurrection from the dead. To all these things there is the most full and perfect testimony.

The excellency of the christian religion appears in the following articles. (viz.) 1st, The character of God. 2d, The character of man. 3d, What God requires of man. Thus far the gospel fully establishes the law of Moses: but it goes further. 4th, It points out a method of pardon through the atonement of Christ. 5th, The constitution and character of Christ's church. 6th, The resurrection of the dead. 7th, The rewards and punishments of a future state. In general it may be said, that the gospel plan requires nothing of mankind but what is for their good; and it forbids nothing but what is injurious. A man conforming to all the requirements of christianity would be perfect; he would be without a fault. Whatever, therefore, may have been the origin of the scheme, nothing more, nothing better could be looked for, in one

which was known to be divine. Those who would wish to pursue these inquiries, and examine, duly, a subject of such vast importance, are recommended to read Paley's "Evidence of Christianity."

The reign of Augustus, if we include his twelve years with the triumvirate, was 56 years. No emperor of Rome displayed greater penetration, or more extensive and profound policy: and few men could have succeeded so far in undermining and abolishing the power of the senate, and in changing the nature, yet preserving the forms of the ancient government. The central point of all his movements and aims, was to extinguish the republican spirit, and to render monarchy strong and permanent: and this he did so effectually, that the Romans, ever after, tamely submitted to slavery, and, for the most part, under the fangs of a set of infamous monsters as notorious for weakness and folly as for pride and cruelty.

It would be useless, in this compend, to mention particularly the lives and characters of the immediate successors of Augustus. In the most important respects they are alike, only that each one, according to his time and talents, generally improved upon the vices and villainies of his predecessors.

Tiberius, the son-in-law and successor of Augustus, reigned 23 years. An elegant historian has said that he was "a monster of perfidy, ingratitude, and cruelty." To him succeeded Caius Caligula, who reigned only four years, and "whose life," says the same author, "was a continued scene of debauchery, much worse than that of his predecessor." Caligula was succeeded by Claudius, his uncle, who was little better than an enfeebled, inconsistent, vicious idiot; at first promising to do well, but speedily falling into every outrage and atrocity. He reigned fourteen years.

Nero was the first of the emperors under whose administration the empire was generally dishonoured, and the Roman name treated with ignominy and contempt. Had it not been for the conduct pursued by some of his successors, it might have been thought that nothing could equal his folly and madness, or the astonishing crimes he perpetrated against humanity, reason, and nature. Almost every act of the life of Nero was an outrageous,



horrid crime. He murdered many of the noblest citizens of Rome ; among whom, the celebrated Seneca fell a sacrifice, and several other philosophers and writers of great distinction. He murdered his wife and his mother, and set fire to the city of Rome, and whilst it was burning, dressing himself in the garb of a player, he recited some verses on the destruction of Troy.

Nero proceeded to such lengths as at last to become an object of terror and detestation to mankind. The senate declared him an enemy to his country, the army revolted, and people of every description combined to crush a detestable wretch whom the earth could no longer bear. Nero reigned almost fourteen years ; and in him the family of Augustus became extinct, fifty five years after the death of that emperor.

Galba, Otho, and Vitellius, rose one after another, and fell in quick succession—all disappearing in the short space of eighteen months. They assumed the imperial purple only to disgrace the throne, to give innumerable wounds to the empire, and to attach perpetual infamy to their memory.

If we except the horrors of the cruel reign of Domitian, the younger brother of Titus, Rome was now favoured with seven monarchs in succession whose virtues adorned the throne, and whose energy and wisdom restored and invigorated the empire.

Vespasian succeeded Vitellius in the 70th year of the christian æra, and, in a prosperous reign of nine years, restored the Roman name to its ancient splendor. He recovered several provinces, repelled all invasions, restored order, harmony, and military discipline, and, in fact, extended the bounds of the empire. Titus, his son and successor, was a prince of great virtue. His excellent endowments and elegant accomplishments rendered him exceedingly dear to his subjects. In his reign Jerusalem was destroyed. This prince, in a short reign of two years, displayed a degree of wisdom, moderation, and self command, which perhaps no Roman emperor ever attained to before or since his time. The happiness of his people was regarded by him as the greatest glory of his reign. During this reign, happened that eruption of mount Vesuvius, in which Pliny, the celebrated philosopher, was destroyed.

Titus was succeeded by Domitian, his younger brother, whose vices and cruelties were surpassed by none of his predecessors. After him followed five princes in succession, whose names will ever adorn the history of Rome : they were Nerva, Tragan, Adrian, Antoninus Pius, and Marcus Aurelius. These great men swayed the sceptre for about 80 years. They did whatever could be expected from the greatest of men and of princes ; in rendering the administration just, energetic, and wise, and in making their subjects happy. But if the Roman people, even in the times of Augustus, had fallen from their ancient glory and virtue—if they had lost that greatness and independence of mind which raised the republic to conquest and renown, what now must have been their state, after being prostrated, and degraded for a century by the worst of governments !

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## CHAPTER XVII.

GENERAL OBSERVATIONS ON THE ROMAN HISTORY, FROM THE ACCESSION OF AUGUSTUS TO THE DEATH OF MARCUS AURELIUS.

IN our commencement of the Roman history it was observed, that a formal abridgment would scarcely be deemed necessary, on account of its being much better understood than any other ancient history ; and especially, as Dr. Goldsmith's abridgment is spread through this country, and the very thing, in all respects, which the young reader ought to take in hand. We have therefore glanced rapidly over it, wholly omitting to mention the times and revolutions before Romulus, as generally fictitious—touching slightly on the reign of the kings for 300 years—over a single city, or a territory not larger than a township, as being scarcely worthy to fill up the lucubrations of a folio ; much less to go into a compend, where a few principal events only can be noticed. And, to give the reader a just impression of that part of this history which is best known and most important, it has been thought that some general observations, directing the mind to a comprehensive view of

a whole period, would answer a better purpose than a dry skeleton of names, begirt only with vices and enormities.

The period now before us contains about 210 years, viz. from the accession of Augustus, to that of Commodus. Concerning this period, we shall note a few things: and

1. The Roman empire, during this period, contained the middle and southern parts of Europe, the northern parts of Africa, and the western parts of Asia. In the directions and advice of Augustus to his successor, it was warmly recommended that the empire should not be enlarged; accordingly, the weak and effeminate emperors had no inclination nor ability to do it, and the valiant and warlike generally found business enough in defending what they already had; while the wise and prudent were sensibly impressed with the propriety of the advice of Augustus. The empire was, indeed, of vast extent; and, if we cast our eyes upon a map, we shall directly see that it comprehended, as an elegant historian remarks, “the fairest part of the earth, and the most civilized portion of mankind.”\*

During this period, however, very considerable additions were made to the empire, and I believe, more or less in the three quarters of the globe. In Europe, the Gallic and German provinces were enlarged, the island of Great Britain was subdued, and several large countries on this side and beyond the Danube, as Illyrium, Dacia, Pannonia, &c. The emperor Trajan, in order to prosecute the war with the Dacians, erected a stupendous bridge across the Danube; the ruins of which remain to this day, and afford a sublime specimen of ancient architecture.

2. The cruelty, depravity, folly, and enormous vices of the emperors generally, form a striking feature in this period. They seem to have been utterly lost to all sense of justice, honour or duty. Had they followed the examples of Julius or Augustus Cæsar, the Romans would scarcely have had reason to regret the establishment of a form of government which rescued them from deplorable wars and wasting revolutions, urged on by the

\* Gibbon.



rage of various powerful parties succeeding one another. Indeed it is surprising that the illustrious examples of those great men should be deserted immediately, and so soon forgotten ; and it can be accounted for in no other way than by supposing that the reins of government fell into the weakest and vilest of hands. When we consider the advantages the first emperors of Rome possessed, it can scarcely be doubted that many of them were the lowest, the most detestable and abandoned villains that ever swayed a sceptre. The kings of the Ottoman Turks, though barbarous and bloody tyrants, were almost without a stain in comparison with those “ harpy-footed furies.” The Henries and Edwards of England ; the Louises of France ; the Russian, the Gothic and Chinese monarchs were sages, philosophers, philanthropists, and saints, in comparison with them : nor can we read the history of Rome without wondering, how it was possible for that once powerful and magnanimous people, to be so sunk and depraved as to endure the tyranny of such monsters, instead of hurling them with indignant scorn, from the throne they so deeply disgraced.

3. If the fate of Poland, in our own times, stands as a beacon, exhibiting a dreadful testimony to the nations of the earth of the effects of bad government ; we may certainly derive a still stronger testimony from this period of the Roman history. The wars of Marius and Sylla, of Cæsar and Pompey, and of Augustus and Antony, had demonstrated the power of individuals to enslave the state. Those wars had almost exterminated the ancient Romans—they had extinguished almost all the great and eminent families, and quite all the great men who dared to speak and act like Romans. At the same time an immense multitude of foreigners from all parts of the world, poured into Rome ; and the army, which always governed Rome, was composed of a mercenary rapacious crew, as void of public spirit as of all sense of justice and honour. An empire, governed by a prince as profligate and abandoned as weak and ignorant, and who was merely the tool of a mutinous, ill disciplined, and vicious soldiery, must certainly experience the worst of governments : and must feel their worst effects : accordingly the lustre of Rome faded—her power decayed—her virtue and happiness were for ever lost, and she was abandoned to every evil and calamity.

From various internal causes, the strength of the Roman empire declined greatly during the two first centuries of the christian æra ; she was not only absolutely but comparatively weaker. Many of the Asiatic provinces seemed only to observe a nominal subjection ; and the Parthians, especially in that quarter, gained strength, rose and triumphed, and set Rome at defiance. The nations of Gaul and Germany grew strong, and often shewed signs of revolt, and even indications that they were one day to trample upon the ashes of their conquerors.

4. The Romans soon gave melancholy proofs of the decay of learning, as well as of civility and politeness. We have spoken of the deplorable fate of Cicero. Augustus, under the infamous pretence of appeasing the resentment of Mark Antony, had murdered and mangled that great man. The crafty tyrant well knew how necessary it was for him to silence that eloquence which must have shaken his throne, and to exterminate that virtue which must have thrown continual embarrassments in the way of his ambitious schemes. Mæcenas, the great friend of Virgil and Horace, still lived ; but he only lived as a flatterer, to form new modes of adulation, and to act the cringing parasite.

In the course of the reign of the twelve Cæsars, the Roman horizon, which had been once illuminated with one immense constellation of poets, orators, philosophers, statesmen, heroes, and sages, was left in dreary darkness. And if we descend to the reign of Commodus, we shall see few lights on that once splendid horizon. but such as most resembled the horrid glare of tartarean fires.

..... " From those flames

" No light, but rather darkness visible

" Serv'd only to discover sights of woe !"

Yet the names of Seneca, Lucian, Pliny, Josephus, Quintilian, Tacitus, Juvenal, Plutarch, Justin, and Galen, were scattered down this tract of time ; long after which Longinus flourished : and Marcus Aurelius, the emperor, was a great philosopher, and an ornament to the republic of letters.

5. It will be proper in this place to notice to the young

reader, the nature and form of the Roman legion, a military establishment and grand instrument of the Roman power, by which Rome conquered and governed the world. It had been improving through every period of the republic, and greatly so by Julius Cæsar, as well as by some of his successors.

The main strength of the legion consisted in a body of infantry, divided into ten cohorts and fifty five companies, which companies were more or less full. Each cohort was commanded by a prefect or tribune, and each company by a centurion. The first cohort, which always claimed the post of honour and carried the eagle, contained 1105 soldiers, the most approved for bravery and fidelity. The remaining cohorts consisted each of 555; and the infantry of a legion, in its most improved state, amounted to 6,100 men. Their arms, which were uniform, consisted of a helmet with a lofty crest, a breast plate or coat of mail, greaves on their legs, and on their left arm a concave buckler, of an oval form, four feet in length and two and a half in breadth. This buckler was formed of light wood, covered with bull's hide and strengthened with plates of brass. The *pilum*, a long and heavy spear, was the most effective of the Roman weapons. With this they usually conquered. It was about six feet long, and terminated in a triangular point of steel eighteen inches in length. This dreadful javelin, when 'launched from the vigour of a Roman arm,' often pierced helmets, breast plates, and bucklers; nor was there any cavalry that chose to venture within its reach. When the *pilum* was thrown, which was commonly within the distance of ten or even six yards, the soldier drew his sword, and closed with the enemy. The sword was a two edged, short, well tempered blade, fitted to strike or push, the latter of which the Romans were instructed to prefer.

The legion, in battle array, stood eight deep, preserving the distance of three feet between both the ranks and files; so that each one had a sufficient space to move and wield his arms in; and this loose order gave great celerity to their movements. It is remarked, perhaps justly, by Mr. Gibbon,\* that the strength of the phalanx

\* "Decline of the Roman Empire," Chap. 1. page 11



was unable to contend with the activity of the legion. But could the phalanx of Alexander have contended with the legion of Julius Cæsar, each under the eye and animated by the spirit of those great commanders, a different conclusion perhaps might be drawn.

A body of cavalry, consisting of ten troops or squadrons, was an essential appendage of each legion. The first troop of horse was the companion of the first cohort and consisted of 132 men. The other nine consisted each of 66 men, and were attached to the remaining nine cohorts. The cavalry of a complete legion amounted to 726 men. Their defensive arms were, a helmet, an oblong shield, light boots, and a coat of mail. Their effective weapons were a javelin and a long broadsword.

Thus the regular infantry and cavalry of a legion amounted to 6,826 men; besides which, several light armed troops, called auxiliaries, were attached to it, which, together with all the various attendants for baggage, &c. swelled each legion to upwards of 12,000 men. To every legion was assigned ten engines of the larger size, and fifty five of the smaller, for throwing large stones and heavy darts. The force of these engines was such as to produce astonishing effects on walls and towers, and they are thought by some writers of note to have been little inferior in utility to cannon.

The camp of two complete legions usually occupied an exact square of nearly 700 yards on each side. This spot was levelled by the pioneers, and the tents were then pitched in the form of regular, broad streets—the prætorium or general's quarters in the centre. The whole square was then surrounded by a rampart 12 feet high, compactly formed of wood and earth, and also inclosed by a ditch 12 feet broad and deep. When this camp was to be left, it is incredible how soon the legions would be in motion. Their tents being struck and packed, each legionary loaded himself with his arms, kitchen furniture and provisions, sometimes for many days; and, with this weight, which, says Mr. Gibbon, would oppress the delicacy of a modern soldier, they would march, by a regular step, 20 miles in six hours.

The military discipline of the Romans was exceedingly strict. They were accustomed to various athletic exercises; and their armour in running and leaping, was

scarcely considered as an incumbrance. Such were some of the military arrangements of the Romans ; and, in order to form some idea of their armed force, it may be observed, that the peace establishment of Adrian and his successors consisted of thirty of these formidable legions, which were usually stationed on the banks of large rivers, and along the frontiers of their extensive dominions. The author just cited says, that under the emperors, the legions were more or less permanently stationed, as follows, viz. *three* legions in Britain—*sixteen* on the Rhine and Danube, where it was early discovered that most force was necessary—*eight* on the Euphrates—and in Egypt, Africa, and Spain, a single legion was sufficient for each. Besides all these, a powerful armed force was always stationed in Italy, to watch over the safety of the capital, and of the emperor. These were called city cohorts and prætorian guards ; and we shall see hereafter, that these troops were principally instrumental in the ruin of the empire.

6. The last thing we shall notice, as making a conspicuous figure in this period of Roman history, is the rapid spread and persecutions of christianity.

The christian religion was peculiar in its origin ; it was equally so as to the means by which it was propagated in the world. The primitive christians utterly disclaimed the use of arms as a mean of spreading their principles. They relied on the nature of the truths and maxims they taught—on the purity of their lives—the meek, quiet, and blameless conduct of their followers, but more on the power and providence of God, for their support, prosperity, defence and promulgation : and in this they were not disappointed ; for at the close of the second century after Christ, christianity had penetrated almost every part of the Roman empire. They had churches established in various parts of Asia and Africa ;—in Greece, Italy, Spain, Gaul, Germany, and Britain.

As professed enemies to the gods of Greece and Rome, and as directly opposed to the superstition of the countries in which they lived, they were generally without the protection of law, and odious to the reigning authorities. Under several of the emperors already mentioned, their sufferings were very great. They were subjected to

every abuse, and were, in vast multitudes, put to death with the most dreadful tortures. During Nero's bloody reign they experienced every species of cruelty ; and even under the reputedly wise and virtuous Antonines, as well as Trajan and Adrian, multitudes of them fell a sacrifice to the merciless fury of persecution.

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## CHAPTER XVIII.

BRIEF HISTORICAL VIEW OF THE ROMAN EMPIRE, FROM THE REIGN OF COMMODUS, TO THE EXTINCTION OF THE WESTERN EMPIRE, UNDER AUGUSTULUS ; CONTAINING A PERIOD OF TWO HUNDRED AND EIGHTY THREE YEARS.

WE have now passed the fortunate and happy periods of the Roman empire. In the subsequent part of the history of this great people, there is little else to contemplate but the most deadly disorders, the most agonizing struggles, and the deepest and most ostensible decay. But an empire containing an hundred and twenty millions of people—founded in power, wealth, and policy—strengthened by every auxiliary of human greatness—triumphing over all enemies, and elevated almost beyond the reach of invasion, could only perish by the gradual progress of internal disorder. The misfortunes of Rome sprung from her own bosom, and it can scarcely be said that she had enemies, till she had formed and trained them to the arts of war.

In the 180th year of the christian æra, Commodus ascended the throne. No reign was more inauspicious than his, nor is the memory of any prince more deeply covered with infamy. He formed a perfect contrast to the virtues of his illustrious father, Marcus Aurelius. It would be impossible in this compend to draw a character more black, detestable and depraved than that of Commodus. A detail of his vices would occupy more pages than we can allow to the whole period which is to be the subject of this chapter. We can say little more than that, during his reign, the administration of government was totally abandoned, and the numerous props of a falling empire, which had existed a century before



this, were now no more. At the seat of government there was nothing but luxury, riot and murder. In the provinces, extreme disorder, rapacity, misery and revolt prevailed. On the frontiers, the burning of cities and the blood of thousands marked the footsteps of invasion. In Italy, disaffection, conspiracy, jealousy, terror, detestation, revenge, fury and despair, surrounded the throne—filled the capital—inspired every heart, and painted destruction in every face. In the army there was licentiousness, outrage, mutiny and desertion. The soldiers, in multitudes, forsook their standards, and in numberless and fierce banditti, infested the highways. The redress of wrongs and the recovery of rights expired with civil justice; and while the empire felt those strong but vain struggles, which were occasioned by the reaction of her natural force, her union, power, and military reputation vanished, and left her an immense chaos of discordant principles.

An illustrious parentage gave high expectations of Commodus, but his conduct soon banished all hopes. He exhibited cruelties at which even Nero would have shuddered, and he was more effeminate than Sardanapalus. It seems a pity, for the honor of humanity, that the name of so infamous a monster should have been preserved. His feeble and licentious reign produced calamities to his country, after his vices had destroyed him, and he was no more. He was no sooner taken off by a conspiracy, conducted by his favorite mistress, than the choice of the army and senate clothed with the imperial purple, Helvetius Pertinax. He was above 60 years of age—had served under the illustrious Antonines—and was always noted equally for bravery and wisdom. He had risen from a private soldier, through all the grades of military honor to that of prætorian prefect. With modesty and reluctance he assumed the diadem, which he was destined to wear and to grace only long enough to demonstrate his merit, and to enrol his name amongst the most excellent of the Roman emperors.

If the degenerate Romans discovered their mistake, in elevating to the throne a man whose administration was utterly repugnant to their wishes, he much sooner discovered his, in thinking it possible to renovate the empire, now going rapidly into an irrecoverable decline. The

Roman armies, which under the Scipios had subdued Africa and Asia—which under Cæsar had extended the empire beyond the Danube, and which under Trajan had conquered beyond the Euphrates, were now the scorn and ridicule of the barbarians. Through a total want of discipline, all subordination was lost—all military spirit; nothing remained but discord, sedition, and outrage. Pertinax commenced an administration vigorous, systematic and comprehensive. The empire, throughout her wide regions felt his power, and saw and revered the equity which marked all his movements. It was soon perceived that Pertinax would aim to suppress those irregularities and restore the discipline of the army to its ancient severity—that he would revive the institutions of civil justice, and retrieve the fallen dignity of the Roman name. But alas! his noble intentions and excellent schemes could not be effectuated by mortal prowess; the nation was too far gone—too deeply sunk in vice and luxury. The palace, the court, and the capital were filled and surrounded with a swarm of execrable villains, whom the vices of Commodus had rendered necessary—whom his weakness had emboldened, and the corruption of the times had furnished in abundance. His first care was to displace these—to exalt men to power who were worthy to rule, and to restrain and punish the insolence of the prætorian guards.

He had just entered on this salutary but arduous work, when he was informed, one day, that a mutiny was raising in the army. He had only time to walk to the gate of his palace, when he perceived a large body of soldiers rapidly advancing with angry clamors and menacing imprecations. As they drew near, he stood his ground and with a firm dignity demanded their business. Without making any reply, a Scythian soldier struck him dead at a blow. His head was severed from his body and carried on a pole to the camp; where immediately after the empire was offered at public sale to the highest bidder. It was bid off by a sordid wretch, who assumed the purple, but who in a few days, suffered all the severities of the fate of Pertinax, without any of the pity and regret which will follow the memory of that great man to the latest posterity.

It is matter of regret that so little is known of Pertinax, that so few circumstances have escaped oblivion,

which would more clearly elucidate his private character; and especially, that so short a time was allowed him of displaying the energy of command, the wisdom of legislation, and the greatness of man. Historians, however, unite in allowing him to rank with the most worthy men who ever governed Rome. His energy was guided by justice—his authority was tempered with sweetness, and all his supereminent qualities combined to form a character truly great and amiable.

Were it safe, however, at this distance of time, one might conjecture that he was too severe and hasty in his first essays at reformation. Had he, by some politic and impenetrable movement, contrived to separate, and remove to a distance his licentious soldiery, till he could have levied and disciplined an army to his mind, perhaps he might have enjoyed a longer and more fortunate reign. But what power can renovate a nation totally effeminate and corrupt! Pertinax, by his abilities and address, ascended from the lowest to the highest rank among men. His reverses were so numerous, great and sudden, that historians have given him the peculiar appellation of *the tennis ball of fortune*.

From the death of Pertinax till that of Augustulus, the last of the Roman emperors of the west, was 282 years, during which time no less than fifty-six emperors swayed the sceptre in succession. Their names may be seen in the tables subjoined: and for an account of their vices, (for little more is recorded of them,) the reader must be referred to the history of the decline of the Roman empire: on which part of history, Gibbon is the ablest and most elegant writer in our language.

The artful and insidious endeavors of that writer to subvert christianity, and to substitute, no one knows what, in its place, are obvious to every reader: yet his merit as a writer cannot be questioned; and although his opposition to christianity, betrayed him into many gross absurdities suited to the complexion of his prejudices, yet his history of the decline and fall of the Roman empire, is one of the noblest of historical productions.

So much has been already said concerning the decline of the Roman empire, that the young reader may be surprised when he understands that it stood upwards of two centuries after this period. But that empire could only



die a lingering death. West of it lay the Atlantic ocean, south lay Africa, which, since the fall of Carthage, was without power, east lay Asia, dissolved in luxury, always ready to be conquered, as soon as attacked, and enslaved as soon as invaded; and so far from subduing Rome, that they were even too effeminate to maintain a form of government over themselves.

The barbarous nations which lay north of the empire were indeed numerous and warlike; but they could not subdue the Romans, till they had learned of them the art of war. And the power of Rome, under the emperors, lay chiefly in the northern provinces, where it was most needed. As we have already said, sixteen or twenty legions generally lay bordering upon the Rhine and Danube. The barbarians, in these times, were generally poorly clothed and fed, and had few arms, as well as little knowledge of the art of war. Their invasions were like those of a hungry lion, whom fierce appetite impels to rush on the point of the spear, in order to seize its prey; and their chief difficulty was want of union. Their tribes were composed of warlike, fierce, impetuous spirits; but they were unsettled, barbarous, roving, independent, and jealous of the power of their chiefs, as well as tenacious of the honor of their tribes.

Yet the nations composing the northern hive could not but experience a gradual improvement. Their proximity to a great and enlightened people, with whom they were at perpetual war—their strength of body—their intellectual vigor, and ambition to acquire those arts which had so long rendered the Romans invincible, must, in time, have produced their natural and unavoidable effects. In the barbarian armies and countries there must have been a multitude of Romans: numbers having fled from justice, or induced to rove, from disgust at their own capricious and tyrannical government, would naturally seek an asylum in the wilds of Europe, and among a more free and equitable people. Numbers being detained there would, at length, yield to necessity, and voluntarily remain in a land, whither they had been dragged as captives, assimilating by degrees to its customs and habits.

The Gauls and Germans, from the period now before us, composed the strength of the Roman armies; and

great numbers of these nations, whom we shall indiscriminately call the Goths, and Vandals, and Huns, were now admitted into the Roman service, either as legionaries or auxiliaries. Some of them were promoted to the highest stations, both civil and military, and even wore the imperial diadem and purple. Many of these, either never had, or else lost all attachment to Rome; and, rejoining their countrymen, carried and diffused among them the arts of war, and advantages of disciplined valor.

From the reign of Commodus to the extinction of the western empire, history presents one uniform scene of disorder, vice and misery. We have almost constantly before our eyes, a great empire going rapidly to destruction under the influence of bad government. A very few of the emperors, however, during this dreary period, were both able statesmen and commanders. Had it been their fortune to have reigned in happier times, and over a more virtuous people, their administrations would have done more important service to mankind. But their best measures and greatest exertions, seemed only to have the effect of medicines given to the sick man after his disease has become incurable; they might a little procrastinate, but could not prevent the moment of dissolution.

About the year of Christ 267, the emperor Valerian was taken prisoner by the Persians, when no less than thirty persons in various parts of the empire assumed the imperial purple, with the titles of Cæsar and Augustus; and each of them endeavoured to support his claims and titles by the sword. There can be no stronger proof than this of the extreme wretchedness of those times. All was tumult, war, distrust, cruelty and the most sudden and bloody revolutions.

But there are two circumstances in the period of history now before us, which merit the particular attention of the reader, viz. the establishment of the christian religion throughout the empire, by means of the conversion of the emperor Constantine, surnamed the Great; and his removal of the seat of government from Rome to the ancient city Byzantium, which he rebuilt and called Constantinople, or the *City of Constantine*.

We have already noticed the rapid spread of the christian religion. In the days of Constantine it had penetrated almost every part of the empire. No sooner, therefore, did that prince declare in favor of it, than it became the religion of the court, the capital, and soon of the empire itself. This was truly an amazing change, and forms one of the most memorable æras in ecclesiastical history: a meek and humble religion unknown to the world, or if known, despised and persecuted, set on foot by a few obscure persons in Judea, and propagated only by the force of rational conviction, spread and prevailed against all opposition—overturned the altars and silenced the oracles of the heathen; and at last, through hosts of prejudices fortified by antiquity, and sanctioned by universal custom, made its way to the throne of the Cæsars. It was like a “stone cut out of a mountain without hands, becoming a great mountain and filling the whole earth.”

There are various accounts given, and various opinions formed, concerning the conversion of Constantine. Whether his mind was swayed by the power of truth, or by temporal, political and interested motives, is not easy to determine. It is related and believed by some that his conversion was miraculous. They say that he saw in the heavens the sign of the cross, with this inscription in radiant letters, *τοῦτο Νικα*, i. e. *By this conquer*, and that upon this he immediately embraced christianity. His life and conduct were by no means eminent for christian virtue, nor was he wholly free from crimes of the deepest die.

From this period the christian church was loaded with honor, wealth and power; nor did her virtue ever sustain a severer trial. The chief dignitaries of the empire could scarcely do less than imitate their master, and christianity soon became a necessary qualification for public office. The church now no longer appeared in her ancient simplicity and purity; lords and princes were among her converts, and she was dressed in robes of state. Her ceremonies were increased—her forms of worship were loaded with pomp and splendor—her doctrines were intermingled with the senseless jargon of a philosophy equally absurd and vain; and the way seemed prepared, not only for the decay of christian



doctrine and morality, but of every science which distinguishes civilized from savage nations.

After various wars and competitions, Constantine, in the year of Christ, 320, became sole master of the Roman empire. He certainly did whatever could be done, by an accomplished general and statesman, towards restoring the empire to its ancient glory. But, alas! he did not reign over the ancient Romans. His people had been often defeated, humbled, enslaved, and trampled in the dust. The true Roman spirit was long since utterly extinguished; and, as we have had occasion to observe, Italy itself was filled with a mighty heterogeneous mass of population, of no fixed character. His strong genius for a moment sustained, but could not ultimately save, the falling fabric.

The ambition of Constantine gave a more fatal blow to the Roman empire than even the vices of Commodus. To secure to himself a glory equal with that of Romulus, he formed the resolution of changing the seat of empire. The place upon which he pitched as a new capital, and which should immortalize his name, was indeed well chosen. The ancient city of Byzantium enjoyed the finest port in the world, on the straits of Bosphorus, which communicate with those inland seas, whose shores are formed by the most opulent and delightful countries of Europe and Asia. Thither Constantine caused the wealth of the empire to be conveyed, and directly a new and splendid city arose which was able to rival ancient Rome. That proud capital, so long the mistress of empire, suddenly became but a satellite, and was forsaken of honor, wealth, and glory; since the emperor, and all who were devoted to his interest, used every possible mean to exalt the new seat of empire.

This wound was deadly and incurable. It proved fatal not only to one city, but to the western empire. Rome was utterly abandoned by Constantine; nor was it much alleviated under his successors, among whom a permanent division of the empire taking place, Rome and Italy fell under the government of a series of weak, miserable, short lived tyrants, who rose by conspiracy and fell by murder in rapid succession; till, in the 476th year of the christian æra, Augustulus, the last of the Roman emperors, was conquered and dethroned by

Odoacer, king of the Heruli, who, at the head of an immense army of barbarians, overrun all Italy, and put a period to the western empire.

Thus ended Rome, after having stood 1229 years : and when we consider the length of her duration, her character, and the nature and extent of her resources, we shall not hesitate to pronounce her the most powerful and important city which ever existed, and as standing at the head of the first rank of cities. But if this remark is true of Rome in the times of which we are now speaking, it will serve to awaken our admiration, when we consider that Rome survived even this shock ; and, as though she was destined to bear rule, from being the head of a most powerful empire, she soon became the head of an ecclesiastical institution not less powerful : she spread her wing over all the powers of Europe : they trembled at her mandates : she deposed monarchs at her pleasure, trampled on crowns and sceptres, and, for ten centuries, exerted the most despotic sovereignty. She is even to this day one of the finest cities in the world.

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## CHAPTER XIX.

BRIEF HISTORICAL VIEW OF THE COURSE OF EMPIRE, FROM THE FALL OF ROME TO THE ESTABLISHMENT OF THE EMPIRE OF CHARLEMAGNE, CONTAINING A PERIOD OF THREE HUNDRED AND TWENTY FOUR YEARS.

FROM the fall of the Roman empire, a period of darkness ensued, equally dreadful for its length and for the number and greatness of its calamities upon mankind. To trace the history of those times, is like making a progress through chaos, amidst upper, nether, and surrounding darkness. We will first notice the fortunes of Constantinople, commonly called the Eastern, and in late periods of history, the Greek empire.

The successors of Constantine, whom, in this compend, it will be impossible for us even to name, were more fortunate in the east than in the west. The numberless swarms of barbarians, which, in these times, poured down from the north of Europe, generally directed

their course more westwardly and inundated France, Spain, Italy, and even Africa. The empire of Constantinople was various in its extent; sometimes its territories were very extensive, and at others were limited almost to the city walls. But this city was destined to enjoy a great and almost peculiar felicity. It stood unruffled and unimpaired through all the storms and revolutions of the dark ages. It was never taken by the barbarians of the north, nor of the east. It was even fortunate enough to escape the rage of civil war, and to survive for many ages to triumph over the vices of its degenerate inhabitants; till, at length, it was taken by Mahomet II, emperor of the Turks, in the year 1453,—977 years after the conquest of Rome by the Goths.

During this long period, the reader will find few things in the history of Constantinople worthy of very particular notice. That empire neither abounded in heroes, philosophers, poets, orators, nor historians. Yet the preservation of that one city to so late a period, was certainly an important link in the chain of events which restored the arts and sciences. The writers of the middle ages, and especially the crusaders, speak in the highest terms of the greatness and splendor of Constantinople. Her final subjugation to the Turks appears to have been a just judgment of providence upon her, since, though bearing the christian name, she almost uniformly carried a hostile front to all christian powers—made more wars upon them, and exercised more animosity towards them, than she did towards Pagans or Mahometans.

If we except Constantinople, the whole of Europe, from the fall of Rome to the establishment of Charlemagne, resembled a troubled ocean. The most splendid cities—the most populous countries, and the most delightful regions of the earth, were harassed and overwhelmed with ruin and desolation. We naturally first turn our eyes toward Italy, whose wretched inhabitants were the severest sufferers of all. The historians of those times say that their sufferings exceeded all conception—that neither pens nor pencils can describe the barbarity, the rage and the violence of their savage conquerors. All their effects were converted into plunder; their men of every age and character were put to the sword, or dragged into slavery; their women subjected to the most



brutal violence, and their cities and villages wrapped in flames.

We can give the reader no juster idea of the miseries of Rome, than by noticing to him, that during this period, that devoted city was besieged and taken by storm five times in the space of twenty years. Those northern invaders, after having conquered and in a measure destroyed the unwarlike inhabitants of the Roman provinces, fell with fury upon one another, and several gloomy centuries were wasted away in the horrors of the most bloody and desolating war. The Mediterranean sea did not secure the northern shores of Africa from those terrible invasions. An immense horde of Vandals found their way thither and settled in those fruitful countries. But their settlement, so far from taking a regular consistent and pacific form, remained a perpetual scourge, and accomplished the utter ruin of these once opulent regions.

Mankind in those unhappy times, seemed utterly lost to all mental improvement, as well as to all sense of humanity. For several ages the whole human race scarcely produced one ornament, or could boast of one illustrious character to illumine the universal gloom, or to cast a partial beam of light through the intellectual chaos : so far from it, that those days were spent in destroying the noblest works of art and genius. A diligent search was made for the most valuable productions of antiquity, not to preserve and treasure up, but to demolish, to burn, and to destroy. Nor did barbarians alone pursue the work of destruction ; the superstitions of the apostate christian church, in too many instances, lent their aid to that infernal work.

In this cursory survey, it would be impossible to notice the slight shades of difference in the situation of the numerous provinces of the Roman empire. And as these times produced no historians, it would be arrogance to attempt to tell the reader what was going on, generally speaking, in the eastern parts of the world. We could say little more than that the empire of China stood firm in its strength, having already flourished for many ages. India and Persia have been subject to changes, divisions and revolutions from time immemorial—especially the former ; and the Greek writers are, perhaps, the only historians who ever wrote correctly the Persian history. It was but partially known before, and has been far less

so, since the Augustan age. The north of Europe was only known by the incredible swarms of barbarians which issued from it, and overwhelmed the civilized world. Of the history of Arabia we shall soon have occasion to speak; and concerning the immense interior of Asia, commonly called Tartary, the best of modern geographers are yet almost wholly ignorant, as also of the middle regions of Africa.

The island of Great Britain has been known in history since the time of its conquest by Julius Cæsar. The Britons made a formidable resistance to his arms, and were never but partially conquered. When the Roman empire fell, that island shared in the general calamities. The British called over to their aid the Saxons, a nation from Germany, to assist them against the fury of the Picts and Scots, by whom they were invaded. The Saxons, led by Hengist and Horsa, two powerful chieftains readily obeyed the call, and, according to the fashion of the age, came over in such numbers, as not only to repel the Picts and Scots, but to conquer and enslave the Britons themselves. They therefore settled in the south parts of the island, and at length erected themselves into seven petty but independent kingdoms, commonly called the Saxon heptarchy. These were at length united into one government by Egbert, who, about the year 800. reigned over them all and founded the English monarchy. This brings the English history to the close of the period which was to be the subject of the present chapter.

Arabia forms the southwest corner of Asia. It is a tract of country considerably more than a thousand miles square, and is peninsulated by the Persian gulf on the east, and the Red Sea on the west of it. This great country is supposed to have been peopled originally by the family of Ishmael the son of Abraham.

Of Ishmael it was foretold, that he should be an archer, and that his hand should be against every man, and every man's hand against him. This prediction seems to have been fully accomplished in his posterity. The Arabs have ever been excellent horsemen and archers, formidable with the bow and the lance, and they have been wild men, and have dwelt in the desert. A singular circumstance in their history is, that they have never

been conquered or subjugated by any nation, although it has been attempted successively (by the Chaldeans, the Persians, the Romans, and in late ages, by the Turks.)

In the beginning of the seventh century, a fire broke out in Arabia, which for a while, threatened to involve in its flames all Europe and Asia. It is remarked by an able historian, as a wonderful synchronism, that the very same year in which the Roman pontiff was proclaimed universal bishop, Mahomet, the grand impostor, forged the Alcoran in a cave at Mecca. The usurpations of the Romish church were then complete—the beast was at his full growth, and was then ready to begin his reign. It would thence seem probable, that the beast and the false prophet began and will end their career nearly together.

It is matter of doubt, whether the great exploits and astonishing elevation of some men, are to be sat down to the account of their extraordinary natural endowments, or to a favourable coincidence of events in the world around them. Mahomet, from an obscure parentage, birth and education, rose to a height, and with a rapidity, almost without a parallel. From the occupation of a tradesman he retired to a cave in Mecca, where he pretended he had frequent interviews with an angel, by whose assistance and direction he wrote the Koran on the plate bones of camels. He at length issued from the cave, and began to publish his mission to the people of Mecca. A storm was soon raised against him there, and he fled from Mecca to Medina, in Arabia. This flight the Mahometans call the *hegeira*, and regard it as their grand epoch, as we do the birth of Christ. The followers of Mahomet soon became numerous—he subdued or rather revolutionized his native country, and, in a short time, all the neighboring countries. His religion spread with his arms, and was embraced wherever he conquered.)

The Saracens, as Mahomet's followers were called, after his death still pursued their conquests; and, in a very short time, all the west of Asia, the north of Africa, and the south of Europe were overrun by this dreadful inundation; which, if possible, was more bloody and exterminating than that of the Goths and Vandals. A final stop however, was put to the progress of the Sara-



cens in Europe by Charles Martel, who defeated them with great slaughter near the Pyrenees, killing, it is said, 370,000 of them in one day.) This battle was fought in the year 734.

Mahomet declared himself to be the prophet of God, sent into the world to enlighten and reform mankind; and that he was clothed with greater light and powers than either Moses or Christ.) His doctrines and morality were drawn from such sources as would best suit the prejudices, and obtain currency among the nations whom he conquered. They were extracted from the Jewish and christian scriptures—from oriental traditions—from the legendary trash of the rabbies, and indeed, from the inventive genius of Mahomet himself, whose knowledge of mankind enabled him to foresee how they might easiest be led and governed. He taught the unity of God, and the universality of his providence, or rather, in the strictest sense, the doctrines of the fatalist.

His scheme of morality allowed the full indulgence of the passions, being exactly suited to the most depraved mind; and he so managed the affairs of a future state, that they could have no influence in favour of virtue or in opposition to vice.

It was not without reason, that he relied on the natural disposition of men for the ultimate success of his doctrines, but his main arguments, for their propagation, were fire and sword.

The kingdoms of Europe in general, as to their extent and boundaries, seem to have been parcelled out by accident, or more properly by nature. Spain is marked out by oceans and mountains—France by oceans, mountains, and rivers—Germany and Italy in like manner. As early as the period under consideration, some remote vestages may be discovered of the present European establishments. Early in the sixth century, Clovis laid the foundation of the French monarchy; at which time the rage of emigration by nations had generally subsided, either because the wilds of Europe had poured forth all their daring spirits, or because a general repletion of the southern provinces had rendered a kind of reflux necessary. No part of Europe had oftener been traversed and ransacked than France; but as they found less plunder there, they generally pushed forward to other

countries. The Franks at length made a settlement there, after having driven out and destroyed several Gothic nations, who had previously dispossessed the Romans and acient Gauls. From the Franks the country is supposed to have obtained the name of France. The Franks, after maintaining long and bloody wars with subsequent invaders for several ages, at length found themselves united by a more regular form of government under Clovis, who is reckoned the founder of the first dynasty of French monarchs.

During the period now before us, the face of Europe was changed, as we have already stated, by the Gothic and Saracen eruptions. The first care of these barbarous invaders was to destroy and for ever to obliterate the inhabitants, the institutions, the manners and customs of the countries which they subdued. A far more difficult task than this was to maintain their acquisitions against subsequent invaders ; for the north of Europe, like an immense storehouse of nations, poured forth innumerable hordes, in rapid succession. These were equally hostile to each other, and knew nothing but to make war—to kill and ravage wherever they came. Whether it was owing, however, to the softening influence of mild climates, combined with the scattered rays of science, humanity, and order, which had escaped the overwhelming flood of darkness ; or whether to the imperceptible influence of various unknown causes upon individuals—the people in the south and west of Europe, instead of sinking into a savage state, began, in the sixth century, to assume a regular form of government, which, though bad in itself, yet, under the influence of a natural course of causes ultimately led on to the present state of Europe.

The northern barbarians entertained a high sense of freedom, and each of them considered himself as entitled to a liberal share of whatever his tribe should conquer. Each great chieftain, therefore, granted out and divided the conquered lands to the high officers next himself, and they subdivided the same among their followers or vassals ; under this express condition, that each man should do military service a certain part of his time to his immediate lord, and that each lord or great vassal of the court should also do military service to the grand chieftain or king. This division of property which prevailed in every part of Europe, was grounded

wholly on military policy : it became, in fact, the only organized system of defence for several centuries, and has obtained the name of the *feudal system*.

This system of property, government, and war, although it must be regarded as a happy change from a direful plunge of the human species into anarchy, and all the degradations of a savage state, yet was radically defective and certainly conduced to protract the ages of darkness. Still, however, it left room for the slow operation of causes which would naturally correct, improve, and elevate the human mind ; and which would at length originate other causes, far more efficient and rapid in rending the veil of darkness, and once more ushering the nations into the light of science and civility. Those who would see this subject handled with great elegance and perspicuity, may find it in the first volume of Dr. Robertson's History of CHARLES V. We shall here only observe that the exorbitant power of the middle order was the grand defect of the feudal system. The great lords held the power of life and death over their own subjects ; and also the right of making war in their own defence. Of course, if with such an extent of prerogative, they confederated, they always outweighed the king—if they were at war with each other, which was often the case, the king had no control over them, because it was impossible for him to raise or command an army without their assistance. On the one hand, therefore, the hands of the monarch were tied ; and, on the other, the lowest order were little better than abject slaves to their immediate governors.

The feudal governments were at no great remove from the very worst of oligarchies. The want of power in the prince, and the force of the nation so divided, rendered them weak against invasion. This weakness was increased by the jealousies and turbulence of the great lords, who frequently occasioned civil wars, and at length reduced them to a state of anarchy, from which they could only be recovered and re-united by union, and a strong sense of common danger.

In the midst of the fluctuating waves of war, revolution, and anarchy, the powerful and fortunate genius of Charlemagne erected a new empire in Europe ; which, for a moment bid fair to cut short the reign of darkness, and re-establish those institutions which improve and



adorn society. His dominion comprehended the fairest parts of Europe, France, Germany, and Italy. This event took place in the beginning of the ninth century.

But as nothing can be more uninteresting than the steril histories of the wars and revolutions of the dark ages, so, even what is known of the battles, the sieges, the victories, the conquests, the elevation, and the grandeur of Charlemagne, will be little more improving to the reader of history, than to tell him that Charlemagne was a soldier of fortune—that he fought bravely, and was generally victorious; in a word, that he established a huge empire, consisting of a heterogenous mass of crude materials—incongruous, disjointed members, and which he governed for several years not by any regular plan of civil policy, which the nations were then as incapable of receiving as of organizing, but by a strong military arm, which he wielded with dexterity and success; and that, when he expired, his empire fell into pieces.

In justice, however, to this great monarch, it must be noticed that he was far from resembling the fierce, cruel, and barbarous chieftains of the Goths or Saracens. Instead of deserving the title of *ATTILA, the scourge of God, and the terror of men*, he is justly celebrated for cultivating the arts of peace—for encouraging men of learning and wisdom, and for promoting various important civil institutions.)

Perhaps, but for him, Europe had still remained under the cloud of Gothic ignorance. He merits an honorable rank among those great and powerful minds, which evinced the possibility of checking the strong current of the times; and, could he have lived and reigned for a century, he might have raised Europe from her degraded state. But time, and a long series of events, could only mature those seeds of order and virtue, which under his administration began to vegetate, but which, in a manner, disappeared with him, and left the world in still palpable darkness.

And here, as in the middle watches of the night, we shall close the FIRST VOLUME of this rapid and cursory survey, and leave the reader to repose in hope of a fairer morning—though a morning without clouds is hardly to be expected in a world, abounding, as this hitherto has, more with vice than with virtue, and more with darkness than with light.

# CONSTITUTIONAL HISTORY

## OF THE UNITED STATES

BY JAMES H. COHEN

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## TO THE READER.

IN the preceding volume, we have attempted to sketch the great line of history, through the ancient nations. A similar attempt with regard to the modern, and on the same scale, however small it may appear, would be impracticable, without extending the work far beyond its intended limit. The reader has already been apprised that a methodical abridgment, even in the former part of the work, was not intended—much less will it be in the subsequent.

As we approach our own times, the subject matter of history becomes so copious, that its very outline would fill volumes; and its skeleton could not be accurately drawn but in a work of magnitude.

In passing through a field so wide and diversified, we shall be able only to suggest some of the principal topics of historical observation. It will be like gliding lightly and swiftly over the numberless waves of the ocean, and touching only some of their highest tops.\* Yet our selection of topics has not been without regard to the pleasure and profit of the reader. It is feared that the rapidity and general nature of the narration, kept up for so long a time, will chill and disgust the mind. But we apprehend less danger from this source, than from a strictly chronological form, which would exhibit a much greater number of facts, but without combination.

In our choice of objects to present to the experienced reader, we have had continual reference to the power of association, and have endeavoured to present such as will be most likely to bring to remembrance groups of ideas and circumstances, which were once fresh, but are now fading in the mind.

\* "Atque rotis summas levibus parlabitur undas."



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A  
COMPEND OF HISTORY,  
FROM THE  
EARLIEST TIMES;  
COMPREHENDING A GENERAL VIEW OF THE  
*PRESENT STATE OF THE WORLD,*  
WITH RESPECT TO  
CIVILIZATION, RELIGION, AND GOVERNMENT;  
AND  
A BRIEF DISSERTATION  
ON THE  
IMPORTANCE OF HISTORICAL KNOWLEDGE.

THIRD EDITION, WITH THE AUTHOR'S LAST CORRECTIONS!

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BY SAMUEL WHELPLEY, A. M.

PRINCIPAL OF THE NEWARK ACADEMY.

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*TWO VOLUMES IN ONE.*

VOL. II.

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1814.

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THERON RUDD.

*Clerk of the District of New-York.*



# HISTORICAL COMPEND.

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## CHAPTER I.

BRIEF HISTORICAL VIEW OF EUROPE, FROM THE BEGINNING OF THE NINTH TO THAT OF THE SIXTEENTH CENTURY, CONTAINING A PERIOD OF SEVEN HUNDRED YEARS.

THE history of Europe, from the 9th to the 16th century, presents the following important particulars, viz. The decay of the feudal system—the crusades—the revival of commerce, followed by that of the liberal arts and sciences—the organization and establishment of several European powers—the origin, rise and progress of the Turks; and blended with the whole, a series of bloody and desolating wars, the offspring of depravity and ambition.

During the period now before us, we shall, in this and the following chapters, take notice of such leading traits of character and such events only as concern Europe in general.

In a former chapter we have given such a general sketch of the feudal system, as was judged sufficient in that place. We shall, however, further remark here, that that system, not only opened a new æra on the people of Europe, but gave to the various wheels of society a momentum which still influences their motions. The feudal chieftains acquired an ascendancy, especially in property, which still continues to mark the grades in society: and though the feudal tenures have gradually melted away, and given place to a more civic form, especially in England, yet the ancient grants of lands marked out certain channels, in which property must for a long time continue to flow.

The feudal system may be defined, the granting of lands to certain persons, in consideration of military services. At what time, or in what place this custom originated, it is not easy to determine. It is the opinion of many that it was rather the accidental result of the state of society and property, which succeeded the overthrow of the Roman empire by the barbarians. But others, among whom judge Blackstone is the chief, affirm it to have been among the ancient customs of the north of Europe, as early as the times of Julius Cæsar. We shall leave this inquiry to be pursued by such as have leisure and inclination.

This system gave a direction to the spirit of freedom, prevalent among the descendants of the conquerors of Rome, with which the ancients were never acquainted. This was fully displayed in the institutions of chivalry and knight errantry. The general object of those institutions appears to have been, the promotion and defence of integrity, honor, virtue, innocence, and merit in general. They often, indeed, awakened too keen a sense of injury, and thirst for revenge, and of course terminated in blood: but they certainly led the way to that refinement of sensibility, which is the chief ornament of civilization. To those institutions must undoubtedly be ascribed, the merit of raising the female sex to that rank, which they ought to hold as rational beings and members of society; and of securing to them that treatment—that protection and respect which are due to their softness, their delicacy, and their superior sensibility.

The raising of the female sex to the rank and estimation they now hold, in the politer nations, must certainly be regarded as one of the most illustrious events recorded in civil history. Though it seems to have arisen out of chivalry and knight errantry, yet the truth probably is, that its origin is traceable to a deeper cause. The people of the north of Europe had very early broken loose from the inebriating manners, and despotic governments of Asia, and had, of course, never imbibed their maxims, but retained a strong sense of the native independence, liberty, and equality of men. Those original notions when refined, a little, by the influence of wealth and learning, enkindled a spirit of gallantry and personal honor.

The spirit of chivalry carried men to all lengths in defence of their own honor, or of that of the lady whose protection they had avowed. They would run all hazards, dangers, and difficulties, encounter all hardships, or face death in every form.

Those principles and passions, when ameliorated by the lapse of ages—when restrained by the influence of enlightened morality and salutary laws, form some of the noblest traits in the human character. And it is pleasing to look back into those barbarous times, and see the seeds of order and improvement, even among the Goths and Vandals, which should one day spring up and far transcend the refinements of Greece and Rome. The conquerors of Rome were generally and justly stiled barbarians; but they were in many essential respects, less barbarous than the Romans whom they conquered.—They had more justice, integrity, and more of every manly virtue. They were far less depraved in their morals, and possessed minds at least capable of improvement.

Another custom which was the genuine growth of the feudal system, and which obtained an extensive influence through Europe, was the trial by duel—the most unreasonable and extraordinary practice which, perhaps, ever obtained among men under the form of justice and legality.

The decision of causes by duel became so credible and so common that even actions of debt were decided by it. All possible disputes which required the intervention of law, were settled in open court by single combat. The person who failed was considered as having lost his cause, by an act that was providential and divine.) The evils and calamities of this practice were very great. In those times quarrels and controversies were frequent, and litigations incessant; and the whole world even in times of peace, was overspread with slaughter, mourning and distress. Those capricious trials were, at every step, liable to take a turn, which strongly marks the licentious freedom of the times; for even the judge on the bench was liable to be challenged for his sentence, or an advocate or evidence at the bar for his advice or testimony. It was no uncommon thing for the judge to be challenged on account of his decision, the advocate for his counsel, the witness for his testimony, and even the friends of one party or the other for their countenance on the occa-



sion. But a case far more common than this was that, very often, previous to the day of trial, the plaintiff or defendant, the evidences or the judge, were assassinated. Those were times of cruelty, of darkness and misery. There is great reason for gratitude to that all powerful, overruling providence which determined that mankind should see happier days.

The revival of commerce was one of the natural consequences, resulting from the spirit of liberty and enterprise prevalent in the feudal system. The ancient nations generally regarded every species of traffic, as attaching to itself a certain kind of ignominy and degradation unworthy of nobility. But that reproach was wholly wiped away in the revival of commerce, and it was thought not unworthy of the patronage and attention of lords and princes.

Venice, Genoa, Pisa, and several other of the Italian cities, having obtained certain privileges and exemptions from feudal customs, led the way in European commerce. They soon rose to a degree of wealth and independence, which gave them an influence in all the great concerns of Europe. Venice was the first, the most powerful and permanent republic which rose after the fall of the Roman empire; and, next to Great Britain, is the most surprising proof which any age affords of the power of commerce.

When Maximin, the Roman emperor, besieged the ancient city of Aquileia, the inhabitants perceiving that the tyrant would carry the city by storm, found means to make their escape in the night, and fled to the marshy grounds which lie at the head of the Adriatic gulf. Those grounds are said to be accessible only by one causeway or pass. Here those unfortunate but hardy people settled on a cluster of little islands, and on flats where the land and water disputed for empire. But the Aquileians stepped in, and wresting the dominion from both, built wharves, and dikes, and bridges; and at length with an intrepid industry, almost unknown to the world, they raised a noble city, which may be regarded among the cities of modern Europe, as the first born from chaos and darkness. Enriched by commerce, and ennobled by a sudden and surprising revival of taste, it soon became equally splendid and powerful. It merited to have given law to

Europe, and, for a while, had well nigh done it. But if it did not govern Europe, it certainly did for her a much more honorable and illustrious task. It saved her from the horrid fangs of Turkish power ; and, in so doing, from a second age of darkness—perhaps from irretrievable ruin.

The power of the Venitians by sea was such as to be an overmatch for the Turks, till other powers arose in Europe who could cope with them by land. But the commerce of the Italian states filled all the ports of Europe with the richest commodities, and served to awaken a general spirit of enterprise, which had slumbered for many centuries ; or, more properly speaking, had as yet scarcely been awake. The Italian states, in strictness, were the first commercial people who ever existed in Europe. The Romans, rightly called the descendants of Mars, were never a commercial people. They carried on, no doubt, some commerce, as they did arts and agriculture. But they, very early, found out a readier way of acquiring wealth. Instead of trading with nations, they conquered them, and took their effects *in toto*. When they had done conquering, and had nothing to do but enjoy their wealth, they still chose rather to fight than to trade. Of course they fought among themselves. The Gauls and Britons traded some : but their traffic was of a limited and local nature, and in the light of modern commerce, deserves not to be mentioned. Some of the Grecian states, indeed, did something in the commercial line, but their character was rather military and scientific. “ They combat,” said one, “ for glory and not for interest.”

The empire of Charlemagne, although it survived him but a short time, strengthened and edified the French and German monarchies. Spain, at this time, contained several petty kingdoms ; and some of the Italian republics, in the ninth and tenth centuries acquired permanence and a regular form of government. Little had yet occurred to break the force or loosen the foundations of the feudal system. It stood in its strength, and might for ever have remained an effectual bar to the improvement and civilization of Europe ; had not wild fanaticism, and extravagant superstition at length effected, by the most extraordinary means, what never could have

been looked for in a regular course of probable events. An event took place which shook the minds of men from their established foundations—tore up from the bottom their deepest prejudices—awakened them from the slumber of ignorance and the dreams of delusion, and presented before them illustrious motives and models of action.

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## CHAPTER II.

### THE SAME CONTINUED.—THE CRUSADES.

AT the end of the tenth century, a rumor prevailed through Europe that the Son of God was about to make his personal advent to this world, in order to establish an universal empire, the seat of which was to be at Jerusalem. It occurred, therefore, that it was a duty, the performance of which would confer illustrious merit, to rescue the holy land from the hands of infidels, in order to be in readiness for that grand event. It was proposed that the christians of Europe should march in a body sufficient to crush the mahometan powers of Asia; and it was inculcated and believed that, under the sacred banners of the cross, they should bear down all opposition, or, if any fell in battle, that their cause would be a certain passport to the regions of bliss.

Preaching heralds were suddenly dispersed through Europe on this important mission. Some of them went clad in sackcloth, with their heads and feet bare. They flew with incredible speed from kingdom to kingdom, promising to each soldier of the cross at least the eternal blessing of heaven, and threatening such as remained inactive with the endless wrath of Deity.

Their success was beyond calculation. The most powerful princes enlisted under the banners of the cross. The flame spread, and continued to burn from the shores of the Baltic to the straits of Gibraltar: and from the banks of the Danube to the bay of Biscay. All causes were swallowed up in one; and men of all professions.



of all ages, descriptions and nations, coalesced under the honorable title of SOLDIERS OF CHRIST, and *champions of the cross*. In all places the martial trumpet was heard, and warlike preparations were seen. Immense swarms of people thronged from all quarters, to places of general rendezvous, whence, in still larger bodies, they rolled like mighty torrents into Asia.—Never were the nations of Europe agitated by so general a passion; nor did ever a public passion equal this for strength or duration; for it governed Europe so entirely, that to make, to preserve, or to recover acquisitions in Judea and its neighborhood,] was the grand and favorite object for two centuries.

The reader may judge of the importance of the enterprise, when he is told that, after two centuries were elapsed, upwards of two millions of lives lost, and incalculable sums expended, the christians lost all footing in Judea, which has ever since remained under the power of the Turks. This was probably among the wildest, most vain, and extravagant enterprises ever undertaken by man. We shall only add the sentiment of an elegant historian, that it is matter of lasting regret, that the crusades, being the only enterprise in which the powers of Europe ever generally engaged, should remain to all posterity an unexampled monument of human folly.

But however vain and extravagant the crusades were, they were productive of lasting good to mankind. They changed the character and the manners of Europe. They, in the first place, drew off and in a measure exhausted, those fierce and fiery spirits which could never be at rest. They gave full scope to the ardor of thousands of knights and chevaliers; so that their flaming and inordinate courage found other employ, than to waste and extinguish itself in the blood of honest and peaceable citizens.

The general union of all Europe in one common cause, although a wild religious frenzy was at the bottom of it, prevented many wars—hushed many commotions, and caused numberless private animosities to be forgotten: the inhabitants of different countries became acquainted with each other; and especially, when they met in the remote regions of Asia, they looked upon each other as

brethren engaged in one grand cause, where life, honor, and glory were all at stake. The crusades may in fact be regarded, as the commencement of that intercourse among the people of Europe, which has been ever since increasing; and which cannot fail to assimilate and polish their manners.

The Venitian fleets were greatly concerned in transporting the armies and the provisions of the crusaders. The latter therefore, had an opportunity of beholding and admiring the improvement, civility, and politeness, as well as the convenience, the affluence, the power, and prosperity which result from commerce. They were equally astonished and inflamed with the idea. They transmitted accounts of the glory of Italy back to the countries whence they came, and inspired their countrymen with a spirit of emulation.

Many of their armies passed through Constantinople, which as already stated was the only great and important city, that escaped the ravages of the northern and eastern invaders, and descended, unimpaired, through the dark ages.

In the year 1204; one of the most memorable in the times of the holy wars, an event took place of considerable consequence to the west of Europe. This was about the year of the fourth crusade: and was productive of some very important consequences. Constantinople had long been the seat of civil wars, conspiracies, and revolutions. An army of French and Venitians now besieged and took it, and placed Baldwin, earl of Flanders, on the throne of the Greek empire. The family of Baldwin held their empty title for nearly 60 years, when it was wrested from them by the Greek emperors of Nice.

This will account for the fact that Flanders and the adjacent countries led the way in the revival of letters. Constantinople, it is probable, contained the most valuable and precious remains of antiquity which had been there collected by the great Constantine and his successors. The enterprise of the crusaders spread over Europe whatever information they gained in their travels; and, as Constantinople was their place of general rendezvous, the light, refinement, and science derived from thence, were, in the course of two centuries, during which the crusades lasted, diffused through Europe.

In fine, the crusades gave a general concussion to the public mind, which forever shook off the tyranny of many barbarous customs; and broke the long and deadly slumbers of ignorance, whose narcotic influence on men's minds is always in proportion to its nature and extent. By promoting national and social intercourse, they tended powerfully to melt away the prejudices and assimilate the minds of men. As they had an union of object, they would naturally impress the mind, with a sense of the power, practicability, and good policy of combinations and extensive alliances. As they passed through countries far more cultivated, more enterprising, and more opulent than their own, they could not but draw instructive comparisons; and must naturally wish to imitate those whose wisdom and industry had secured to them prosperity and power. By all these means the eyes of mankind were opened, and many nations of the earth received, at the same time, important lessons of instruction—the genius of Europe was roused and stood ready to explore the avenues of knowledge, and to trace the intricate paths which lead to more extensive fields of light and improvement.

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### CHAPTER III.

THE SAME CONTINUED.—THE OTTOMAN TURKS.

ABOUT the beginning of the 13th century, a new power arose, which first made head in Asia, and at length became the terror of all Europe. We have spoken particularly, in the former part of this compend, of the irruptions of the Scythians from the interior parts of Asia. A warlike tribe, sprung from this prolific fountain, had for some time infested the countries of western Asia, and at length were established in Bithynia.—Othoman appeared at their head, and laid the foundation of a dynasty of most warlike and powerful princes. He flourished about the year 1229. In no part of the annals of history do we find a braver, more politic, or fortunate race of monarchs than that of Othoman, or Othman. They seldom failed to unite bravery with prudence, or



good fortune with enterprise. In Asia and Africa their conquests were co-extensive with the empire of Rome; nor would they have fallen short in Europe but for the intervention of unexpected causes.

Othoman was succeeded by his son Orehanes—he by Amurath I, and he by Bajazet I. Amurath led a great army over the Hellespont, and invaded Europe. After making various conquests, he fixed the seat of his empire at Adrianople. Amurath established the janizaries—perhaps the most powerful and efficient corps—the most perfectly trained to the art of war, and the ablest and most to be relied on in the day of battle, of any ever known. In the history of the Turks, it is remarkable that, for several centuries, the succeeding monarch outdid his predecessor. The son generally excelled the father in energy, policy, grandeur of schemes, and felicity of execution. This remark will in a good measure apply, till the reign of Solyman *the Magnificent*, who raised the Turkish empire to its zenith of glory. It was not so with the emperors of Rome, but generally the reverse.

Bajazet, the son of Amurath, was a very great general. He was impetuous as a thunderbolt, yet of cool and thoughtful courage. He possessed the craft and policy of negociation, together with the powers of compulsion. The Turkish armies in his time were distinguished for their numbers and discipline. Bajazet generally commanded from three to five hundred thousand men; but the flower of his army was 50,000 janizaries. With such a force no power in Europe could have resisted him; and he had matured every plan for extinguishing the Greek empire in the capture of Constantinople. But providence had raised up a power, before which this haughty conqueror must fall, in the midst of his pride, prosperity and glory.

Tamerlane was, by inheritance, prince of a Tartar clan; but nature had endowed him with a mind capable of forming and executing the grandest enterprises. He early showed that superiority in council and in action, which raised him to the high station of cham of the Usbeck Tartars. His capital was Samarchand. He soon, by the wisdom and energy of his administrators, drew to his standard innumerable Tartar tribes, and saw himself at the head of the empire of Ghenghis Khan. Inflamed

by the glory of that great conqueror, he invaded and subdued India, extending his empire to the eastern ocean. From the conquest of India he had just returned, enriched with spoils of immense value, when ambassadors arrived at his court from the emperor of Constantinople, whose capital was now besieged, and from various other christian princes already expelled from their dominions. These ambassadors implored the aid of Tamerlane against the haughty Turk, who threatened the conquest of all Europe.

The mighty Tartar immediately despatched a herald to Bajazet, desiring to know the reasons of his conduct, and offering to mediate between him and the Greek emperor. Bajazet, whom no power could intimidate, returned a haughty and indignant answer; upon which Tamerlane marched against him, it is commonly said, at the head of a million of men. All Europe stood paralyzed for a moment at the expected shock; and dreading every thing if the Turks should prevail. They came to a general battle on the plains of Pharsalia, the very same place where, many ages before, Pompey had defeated Mithridates, and where Cæsar and Pompey had decided their contest for the empire of the world.—Perhaps a greater battle has not been fought in modern times. Each army was drawn up in the most consummate manner, according to the tactics of the times. Fifty thousand janizaries, in a solid column, occupied the centre of the Turkish army, at the head of which Bajazet fought on foot.

Tamerlane, in the morning, drew up the flower of his immense force, under the command of his ablest officers; and directed them to commence the action, whilst he looked on as a spectator, and stood ready to send necessary reinforcements from time to time. He had previously announced to Bajazet that he might expect to meet him in battle when he should see the green flag displayed.

The first shock was tremendous, and the ensuing conflict truly dreadful. The Tartar lords reminded their soldiers of the glory of Ghenghis Khan and of the conquest of India.

“Long time in even scale the battle hung.”

At length, however, the wings of the Turkish army be-

gan to give way—borne down by the almost infinite force of the Tartar cavalry and infantry, who fought with astonishing rage and fury. Tamerlane, perceiving the moment of advantage, despatched ten thousand horse and as many foot, to sustain the wasting ardor of the battle.

The Turkish army were generally defeated, dispersed, or cut to pieces, except the janizaries, who, animated by the presence and example of their gallant monarch, seemed to defy all mortal prowess : they stood firm like a rock, which, unmoved, sustains the surging billows. This formidable force, composed of troops of known superiority, and led by the Turkish sultan, who fought with prodigious valour, still held the fortune of the field doubtful—when Tamerlane was seen advancing under the green flag, at the head of 50,000 chosen cavalry, the splendid guards of the conqueror of the east. At that moment the battle was renewed, and the janizaries, now nearly surrounded, fought with amazing bravery around the person of their king. But they were overwhelmed as with an irresistible torrent : and Bajazet, contrary to his own determination, was taken alive, with many of his guards.

It is related by some historians, that Tamerlane demanded of Bajazet, when brought before him, what he would have done with him, provided fortune had declared in his favour? The captive monarch sternly and haughtily replied, “ I would have put you in an iron cage, and carried you for a show all over my kingdom.” “ The same,” said Tamerlane, “ shall be done to yourself ;”—and, it was accordingly done without delay.

Tamerlane, having rescued the Greek emperor, and freed Europe from immediate danger, by humbling the Turkish power, returned into Asia ; and, subduing Syria and Palestine, proceeded to Egypt and Persia, returning after a period of eight years to Samarchand, through the middle countries of Asia. He is represented as a prince of great moderation, self-command, and of a mild and amiable temper. He was adored and almost deified by his subjects. His reign was long and prosperous, and his dominions are thought to have been nearly as extensive as those of Russia, comprehending a considerable portion of the known world. The emperor of Hindostan claims direct descent from Tamerlane, whose lineal



descendants also led the Tartars in the conquest of China. They, of consequence, now possess the thrones of China and India, and govern a third part of the human species.

The Tartars interfered no more with the Ottoman Turks, but left them gradually to recover from so deep a wound. Nor were the christian princes able to avail themselves of this favorable opportunity to complete the ruin of so formidable a foe. Solyman I, the son and successor of Bajazet, derived courage and fortitude from his father's misfortune; and, collecting the shattered remains of his forces, soon appeared at the head of an army which was able to keep the field. So severe a check of the Turks, however, protracted the capture of Constantinople for near a century. Solyman was succeeded by Mahomet I—he by Amurath II, and he by Mahomet the great. This prince took Constantinople in the year 1453, which was followed by the subjugation of all Greece. The Turks, under the succeeding reigns, became the most formidable power in Europe, till, in the reign of Solyman the Magnificent, A. D. 1526, after subduing Hungary, and carrying off 200,000 prisoners, that great prince advanced into Austria, and laid siege to Vienna. But on the approach of Charles V, at the head of a great army, he raised the siege, and retired into his own dominions, doubtless remembering the fate of Bajazet. This, however, carries us beyond the period, which was to be the subject of the present chapter.

As the brevity of this compend will not allow us to enter again particularly on the Turkish history—before we dismiss that article, it will be proper to state a few things which do not properly belong to this chapter. There was probably never a race of monarchs of equal abilities for war with the Ottoman race, as far as to the reign of Solyman the Magnificent. They were certainly great in the art of governing a turbulent and licentious race of men, as well at home, or in times of peace, as in the field of battle. And, what is matter of the highest admiration, every succeeding reign seemed to eclipse the former, and the deeds of the father were forgotten in the superior exploits of the son. Mahomet the Great, who took Constantinople, is universally allowed to have been

a most politic and accomplished prince, as well as the greatest commander of his time. But the greatest of the Turkish emperors was Solyman the Magnificent. In him were combined the first qualities of the soldier and statesman. He was fierce and furious as Bajazet, and artful and cruel as Mahomet the Great; besides which, he displayed a grandeur and dignity of mind which no Turk ever did before or after him. In his reign, the Turkish empire gained its utmost height of power and glory; and though his successors cannot generally be styled weak princes, yet the empire has ever since experienced an uniform and progressive decline; and, it has been thought, would one day fall before the power of Russia.

Notwithstanding the great abilities of the Turkish emperors, it must be confessed that their characters were extremely unlovely, even to a man—all their good qualities being deeply shaded with cruelty and stained with blood. They commonly ascended the throne, through the blood of their nearest relations; and we may apply to them the strong metaphor, applied to Simeon and Levi by their father Jacob:—*instruments of cruelty are in their habitation.*

There is no nation more uniform in their character than the Turks. In mind they seem morose, melancholy, mistrustful, and of course in their manners cold, distant, and repulsive. Nor do they vary from this character, though dwelling as they have, so long in those mild and pleasant countries, which, it might be thought, would naturally tend to render their dispositions more cheerful, and their manners more gentle and engaging. It is a painful reflection that those very countries where the ancient Greeks carried literature and philosophy to such high perfection, are now inhabited by some of the most stupid and ugly of the human race. One would be ready to wish that so gloomy and dirty a race were expelled from Europe, and that some nation capable of appreciating the advantages of the country, would take possession of it.

The word, *Turk*, it is said, signifies a *wanderer*, or *banished man*. Some writers have conjectured that the Turks are descendants of the Jews, or of the ten tribes of Israel. From whatever source they sprung, they

erected a mighty fabric of power and dominion ; and could the course of empire be represented by a line drawn through states and kingdoms, it would pass through Turkey, since there was certainly a time when the Turks were the most powerful nation in Europe, and, if we expect China, perhaps the most powerful in the world.

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## CHAPTER IV.

THE SAME CONTINUED.—IMPORTANT DISCOVERIES AND IMPROVEMENTS.

AS the crusades effected a general change of character in Europe, they, in fact, laid the foundation for the dawn of that grand epoch, commonly called *the revival of letters*. The crusades had, in some measure, loosened the fetters of the feudal system, and diffused a spirit of enterprise through Europe, when commerce, which had long been limited to Italy, began to move northward, along the shores of the continent; and Ghent and Bruges, and the towns which afterwards formed the body of the celebrated Hanseatic league, began to grow famous in Europe.

Towards the close of the 13th century, the crusades had ceased, and all the christian acquisitions in Asia had fallen into the hands of the Turks. The wheels of commerce had just begun to move, and numberless enterprises and improvements were yet in a state of embryo, when a discovery was made of the highest importance to the commercial and literary world. The difficulty and danger of voyages at sea had, from the earliest ages, operated as a powerful impediment to navigation. It frequently happened that a long continued obscuration of the heavenly bodies, in stormy seasons, was attended with most dreadful consequences to whole fleets, which were driven on shore, without any possible means of foreseeing or avoiding the danger. The invention of the Mariner's Compass in a great measure remedied these evils. In the year 1300 the magnetic power to give polarity to metallic bodies was discovered to be of



importance in navigation, and a compass was constructed, which, at all times, would instantly refer the pilot to any point or course he wished to know. This truly great and wonderful discovery was made by Goya, at Venice, and may serve to give mankind a just idea of the super-eminence of the Venitians in naval affairs. Columbus, in his adventurous voyage of discovery, first perceived the variation of the compass. This irregularity, though arising from unknown causes, is found, however, to be reducible to such established laws, as not much to lessen the usefulness of the instrument.

Upon this discovery, innumerable difficulties attending navigation vanished, and the fearless mariner traversed the main oceans, under a surer guide than a transient view of the sun or stars. The discovery of the mariner's compass was attended with vast consequences to mankind. It opened innumerable sources of communication, intelligence, and improvement, and was a grand epoch to all commercial nations. It, in short, gave a new face to the old world, and brought a new world to light.

If the mariner's compass formed a new and grand æra in navigation, an invention took place in the following century, A. D. 1441, of still greater importance in the literary world, and of more extensive influence in the revival of letters, viz. the ART OF PRINTING. Before this wonderful invention, books were scarce, and bore an exorbitant price. They could only be multiplied by the slow and painful operation of copying one after another; and poor and labouring people could neither purchase nor transcribe them. But printing multiplied books beyond calculation, and reduced their price in equal proportion: so that the world is now full of books; and the printing of the most useful and elegant productions of genius, costs but a little more than the blank paper. By these means, useful learning began to be generally diffused through Europe. From remote antiquity a certain mode of block printing has been known and practised among the Chinese, but which bears little resemblance to that important art discovered in modern Europe, from which benefits of such magnitude have arisen to mankind.

In connexion with the first mode of printing, if we consider the valuable improvement of the Stereotype, in which all the letters are correctly formed on the face of one solid plate, and there remain unalterable, we cannot but be filled with admiration ; and, we think, must give the invention an honor second to none but that of alphabetic writing.

The perfection of the naval system, and the extensive multiplication of books, have given a proportional diffusion of light and improvement through many nations. There seem to be but two more grand improvements necessary in order to place mankind on that footing for progress in reason, philosophy and virtue, which their exalted powers and faculties, and immortal natures demand. These are universal peace, and a universal language.

1. Universal peace.—Although this idea is commonly received by christians as a matter of faith, and by many others as a groundless theory, yet it seems, capable of defence on the principles of reason.

It is generally said that a man wants but to understand his own interest in order to pursue it. And nothing is more certain than that the bulk of mankind need only to understand their true interest in order to revolt from the idea of war, with utter abhorrence. Look over the history of wars and see for whose benefit they have been undertaken and carried on. They have been generally waged to gratify the passion, and carried on to support the thrones of the most barbarous and detestable tyrants.

Read the history of Alexander's wars. For what did his soldiers undergo intolerable hardships and indescribable dangers but solely to gratify his insatiable ambition ? When such as escaped carnage had answered his purposes, covered with scars, and disabled by toils, they were cast off as a worn out shoe or tattered garment, and consigned to oblivion. The same may be said of most other great conquerors. It may, indeed, be urged that war furnishes employment for men ; but so does robbery, and almost every other species of crime. And ought such a reflection as this to lie against Divine Providence ? Can we for a moment surmise that men are thrown into such a condition here on earth, as to have no other means of subsistence than schemes for the destruction of each other ? God forbid ! This argument, in fa-

vor of war, is an insult upon the Creator, who has said, *Thou shalt not kill*. It is also sometimes said, that war is necessary to diminish population, otherwise the world would not hold or support mankind. Must then mankind become worse than wild beasts, and cruel as devils, in order to disburthen the world of its supernumerary inhabitants, and thin the ranks of society?

He who has made man and given him the earth for his habitation, intended it for his support, and there can be no doubt, that, could peace become permanent and universal, the arts of peace would so flourish that the earth would support more millions than it now does thousands :—the whole earth would, at length, become a garden.

Before the globe should acquire more inhabitants than it could support, Almighty Providence, ever at hand, and all whose course is marked with equal wisdom and benevolence, would help us to a solution of this difficulty, in a way of which, in our present bewildered state, we can form no conception.

2. The plan suggested by Leibnitz and many others, of a universal language, or as some have styled it a language of thoughts, would probably result from universal peace. To the hostility of nations may be reasonably imputed their diversity of languages, customs and manners. By these they are divided as by walls of immeasurable height and kept strangers to each other. They cherish not only personal animosities, but even an aversion to each other's religion, politics, and learning. Could the veil be removed from human reason, and the true light of philosophy shine, men would learn to respect one another, and national prejudices would vanish away. Then also the prospects of pleasure and advantage resulting from a more intimate union between nations, would produce numberless schemes to facilitate a communication, which could only be rendered complete and universal, by a universal language.

Whether genera and species of things, or in short, whether universal terms can be, any way, expressed by characters or symbols, and particulars by combinations or indices, we cannot say. Men's thoughts are about things; and things are the same to one which they are to another; therefore men think nearly alike, except



when they think about words, and get out of the region of nature into that of art.

That there will be a written language which all nations can read and understand is, in fact, a thing far more probable to us than it can be to a savage, who never heard of an alphabet, or that there is such a thing as we call reading and writing. But what characters, combinations and gestures will compose that language some future Cadmus must determine.

In the midst of the gradually increasing light of science, a few men, in various parts of Europe, seem to have been able to tear off, at once, the palpable veil of darkness from men's minds: and to consume, in a moment, the mighty masses of wood, hay, and stubble, which ignorance and superstition had been heaping upon science for a thousand years. The names of Erasmus, and Grotius, and Puffendorf merit the highest honor in the illustrious list of the fathers of literature. And, at this period, Christopher Columbus, a native of Genoa, planned and executed the grandest enterprise ever undertaken by man. From his knowledge of the figure of the globe, he conjectured there must be a balancing continent, to operate as a counterpoise to the old one.

For several years Columbus petitioned the courts of Europe in vain. At length he was furnished with a small squadron of ships by the court of Spain, and commissioned to go and seek for the new world in the western ocean. Braving the dangers of an unknown sea, and the mutinies of his more boisterous and tempestuous sailors, he performed the adventurous voyage, and discovered a continent. The gratitude of Spain rewarded his services with chains and a dungeon; and mankind to mend the matter, have called the quarter of the globe, which he discovered, after Americus, a Florentine pilot—about as much entitled to that honor as Bamfield Carew, king of the gypsies, or Tangrolipix, the Turkish chieftain.

We have now given the reader a brief sketch of the causes, which raised the nations of Europe into a state of improvement and civilization, after the reign of darkness and barbarity for so many ages. It now only remains that we consider their progress, under the more auspicious influence of science, morality and religion.

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## CHAPTER V.

BRIEF HISTORICAL VIEW OF THE NATIONS OF EUROPE,  
FROM THE SIXTEENTH CENTURY TO THE PRESENT DAY.

### GERMANY.

**DURING** a considerable part of the 16th century, Europe was governed by monarchs, whose uncommon abilities enabled them to improve the science of government. Charles V, Henry VIII, Francis I, and Solymán the Magnificent, were then actors in the great drama, of which all Europe was the stage; and each succeeding year held up new scenes to the politician, historian and philosopher.

The posterity of Charlemagne held the throne of Germany for an hundred years, when they were rejected by the princes of the empire, and Conrad, duke of Franconia, was elevated to the imperial dignity. Since that time the monarchy has been elective. Various families enjoyed the dignity, and the empire was constantly engaged in wars with France—with the northern powers of Europe—with the pope, or with the Turks. By the death of the emperor Maximilian in 1519, the German throne at that time considered as the first among the royal dignitaries of Europe was become vacant. Two candidates of very different but equally powerful claims sought the succession; Francis the first, king of France, and Charles king of Spain and the Low Countries. The proximity of France to Germany—the high military reputation of Francis—the interest he had with several electors, and his capacity for intrigue, induced him to hope for success.

Charles, who by his accession to the imperial throne was nominated the Fifth, was descended from the house of Austria, and by family alliances was the most powerful prince in modern times. His father was Philip the Handsome, archduke of Austria, and son of the emperor Maximilian. The paternal grand mother of Charles was the daughter of Charles the Bold, duke of Burgun-

dy ; and from her he inherited the sovereignty of Flanders and all the Low Countries. His mother was Joan the daughter of Ferdinand and Isabella, in whose right he inherited the monarchy of Spain and South America.

These powerful rivals endeavored to substantiate their claims, and press their pretensions by various and, indeed, by weighty considerations. The known abilities of Francis, as a soldier and statesman, had already spread his fame and added terror to the arms of France. The truly vast resources of the young Spanish monarch seemed to point him out as the proper person to sustain the high and important charge of governing and defending the German empire. But the electors jealous of the French on the one hand, and fearing on the other, the extreme youth of Charles, unanimously determined to make an offer of the imperial crown to Frederick elector of Saxony, who was surnamed the Wise. The refusal and reply of that magnanimous prince on so interesting an occasion, which we copy from Russel's *Modern Europe*, is worthy of a place in this brief sketch.

"In times of tranquility," said Frederick, "we wish for an emperor who has no power to invade our liberties. Times of danger demand one who is able to secure our safety. The Turkish armies led by a warlike and victorious monarch are now assembling; they are ready to pour in upon Germany with a violence unknown to former ages. New conjunctures call for new expedients. The imperial sceptre must be committed to some hand more powerful than mine, or that of any other German prince. We possess neither dominions, nor revenues, nor authority which might enable us to encounter such a formidable enemy. Recourse must be had, in this exigency to one of the rival monarchs. Each of them can bring into the field forces sufficient for our defence. But as the king of Spain is of German extraction, as he is a member and prince of the empire by the territories which descend to him from his grandfather, and as his dominions stretch along that frontier, which lies most exposed to the enemy, his claim, in my opinion, is preferable to that of a stranger to our language, to our blood, and to our country."

In consequence of this speech. continues the same author, Charles was elected,



As we now have before us by far the most important period of German history, we shall be a little more particular in giving a sketch of the reign of Charles V. This we shall do not by exhibiting a detail of events, but by stating a few of the leading objects which present in the histories of those times. And

1. The first object which engages the attention under this reign is the rivalry and contention between Charles and Francis. Of this there is scarcely a parallel to be found in history. Their ambition was equal, and the resources and abilities of each were very great but extremely different. The central and compact situation of France gave it greatly the advantage in several respects. To this add, that Francis I, was not only an accomplished statesman but an able commander. His genius, however, both civil and military was of a peculiar cast: and no two rivals were ever more completely different. He was brave, active, energetic and impetuous: though at times his impetuosity betrayed him into rashness. He manifested greater abilities in extricating himself from difficulties into which his hasty, generous and credulous temper had thrown him, than his rival did in gaining advantages over him.

Charles was gloomy, plodding, and in dissimulation seldom surpassed. But the distance of Spain and Germany, the two vast machines he had to manage and keep in order, and, in short, the distance of both from the Low Countries, and of the latter from Austria, consumed his time and denied him the celerity necessary to war and conquest. Indeed when we consider attentively the designs which Charles accomplished in a long and splendid reign, they can hardly be allowed to be answerable to the greatness and vigor of his genius, or resources. In his wars with Francis he generally had the advantage, and the famous battle of Pavia in 1525, in the sixth year of his reign, seemed to crown his good fortune in the entire ruin of his antagonist.

On the 24th of February 1525, the imperial guards encountered Francis at Pavia near the river Po, in the duchy of Milan: the French army was defeated with great slaughter, and the king himself made prisoner.

Charles having his rival and implacable enemy now in his power, dictated to him such conditions of peace as his

own haughty and crafty policy suggested. These conditions Francis signed in order to gain his liberty, but was careful never to fulfil.

Though the vast power of the emperor always seemed to give him the upper hand, yet Francis at the time of his death left his kingdom far better than he found it; and, indeed, his able and vigorous administration laid the foundation for the elevation of France to that sublime height to which she has since risen.

2. The second leading object in the reign of Charles V, was the systematic and formidable resistance he made to the Turkish power; and this was by far the most fortunate circumstance of his reign. The Turks had become truly terrible to all Europe. The capture of Constantinople, and the reduction of the Greek empire, although it established their dominion over the finest regions of the globe, swelled their treasures with incalculable wealth, and gave them the fullest enjoyment of imperial magnificence and luxury, neither abated their courage, activity, nor ambition. Their next field of glory was the German empire: and Solyman the Magnificent, now on the throne, seemed every way equal to the greatest enterprise.

Under the reign of this prince the Turkish power gained its utmost height. Solyman, determining, if possible, to excel his ancestors, had actually planned the conquest of Germany. And, as before stated, had reduced Hungary and laid siege to Vienna, the capital of the German empire. The disposition of Charles was too cool and contemplative to delight in a military life. The present call, however, both of self-preservation and of glory was indispensable. Charles appeared at the head of an army answerable to his own greatness, as well as to that of his adversary. No force so formidable had been brought into the field against the Turks since the defeat of Bajazet by Tamerlane. Each army was doubtless composed of the finest troops in the world, directed by the greatest masters of the art of war, and that under the immediate eye of two of the greatest monarchs.

These two consummate statesmen, however, saw too clearly the consequences of hazarding a general battle. They already had too much to risque, and, from the

event it seems that neither of them wished to fight unless pressed by necessity to that dangerous measure. On the approach therefore of the imperial army, Solyman prudently retired into his own dominions, nor did he see cause, during the life of Charles, to make a similar attempt upon Germany.

The immense fabric of power and policy, which, during Charles's reign, Germany presented to the Turks, in fact, repressed that warlike nation, and their military spirit seemed to expire with Solyman the Magnificent.

3. Charles V, was, at heart, no great friend to religion, in any form, especially when it was like to interfere with his favorite schemes. He was much fonder of a worldly than a heavenly kingdom. This consideration presents another important trait in his reign. For notwithstanding the greatness of his power, it is probable the reformation could not have been set on foot in any other reign, with greater or equal prospects of success. Charles had no idea of adopting any new religion, nor did he want very much of the old. He was, therefore, an enemy to Luther and the reformation of which he was the instrument. But the vast schemes of policy, in which his mind was engaged, left him no room to direct his attention to the suppression of what he considered as a religious heresy. He therefore, for a considerable time left Luther and his adherents to the censures of the church, which he well knew were not apt to be sparing, especially towards those who attacked her corruptions.

Luther had dared to erect the standard of rebellion against the sovereign pontiff, whose claims and abuses of spiritual power were equally enormous. This he first did by exposing the wickedness of the sale of indulgences. Long before this period the pope had claimed the power and right of pardoning sin. At first he granted remission upon confession and signs of repentance, but these terms being at length thought too cheap, the criminal was compelled to pay a sum of money in order to obtain absolution. From sins past, the transition, by a little refinement, was not difficult to an anticipation of forgiveness. This, as may readily be supposed, soon became an important and very lucrative traffic to the church. Indulgences to commit sin were actually sold, and men would so checrfully pay their money for this article, that



it became a principal source of church revenue. It is said that the sale of indulgences was begun by Urban II, in order to encourage men to engage in the crusades and holy wars.

In the times of Luther it had arisen to a very high pitch, and the various provinces and departments of the church were actually farmed out, and the business reduced to a regular system.

From censuring this practice, which for the enormity of its wickedness was perhaps never surpassed, Luther proceeded to other corruptions of popery, and with rapid course, step to step, at length to attack the whole fabric of popish power. The popularity of his talents and the force of truth, seemed to aid the purposes of providence in his exertions. His success was amazing.— Among his adherents were many persons of distinction; and some of the most powerful princes of the empire, particularly the elector of Saxony and the landgrave of Hesse.

Whilst the pope was endeavoring by the terror of his spiritual thunders, to subdue Luther and his followers, and render them obedient to his will, the emperor was deeply engaged in far different schemes; intending, however, when he should have leisure to crush the reformation, at a blow. But Charles never found much leisure from the toils and vexations of ambition: and before he was ready to second the views of the pope, the reformation had taken too deep root to be easily extirpated.

This period of German history brings to light one of the most extraordinary characters of modern times. Maurice, marquis of Misnia and Thuringia, rendered himself conspicuous by his formidable resistance to the power of Charles V, the essential service he gave to the protestant cause, and the dissimulation and duplicity with which he accomplished his designs. Having first espoused the cause of Luther, he became active in the councils of the protestant princes; but suddenly changed his course and entered into the measures of the emperor, for suppressing the reformation. This new coalition he supported with a high hand, and, after the fall of the elector of Saxony, succeeded to that principality: at the same time taking the most active and effectual mea-

asures to ruin the protestant cause, which, now, to all appearance became desperate.

After having gone such lengths as to gain the entire confidence of the emperor, he again suddenly shifted his course, and by a public manifesto declared himself the friend of the reformation, the avenger of the injured princes whom Charles had stripped of their dominions, and the supporter of the ancient Germanic constitution. At the same time marching with a powerful army towards Austria, he endeavored to surprise the emperor as he lay at Inspruck with but a small force. Charles made his escape over the Alps, almost unattended. The night was dark and rainy, and the fugitive monarch was obliged to ride in a litter, being at that time afflicted with the gout.

We must refer the reader to the histories of Germany for a detail of those events which compelled the emperor to abandon all his ambitious projects. He found, notwithstanding his great resources, that so far from governing Europe, he could not even govern Germany according to his desire. A short time after this, therefore, at the celebrated peace of Passau, Charles fully recognized the claims of the protestants, allowing them the free exercise of their religion according to the confession of Augsburgh; and the government of Germany recovered the state in which it was before the aggressions of Charles V. But the most humbling stroke which he received from Germany was the refusal of the electoral college to secure to his son Philip the imperial crown, which being given to his brother Ferdinand, the eyes of that powerful and ambitious prince were fully opened, and he saw the object with which he had long flattered himself, of a mighty and glorious empire in his own line now vanish away as a vain illusion, or an empty dream. An empire like those of Cyrus, Alexander and Cæsar, cannot be founded by the force of civil policy. It must be the offspring of war and conquest. As a statesman Charles was great: but amongst his rivals and enemies he found nearly his match. Henry VIII, Leo X, Francis I, and Solyman the Magnificent were, at least some of them, not much his inferiors. But Maurice, a man who rose up, as it were under his shadow, was far his superior in whatever relates to an accomplished statesman.

The writer of the History of Modern Europe makes no hesitation to assert that "perhaps no prince, ancient or modern, ever discovered such deep political sagacity at so early a period of life:" nor indeed are there any known reasons for preferring his political to his military talents.

Maurice having effectually humbled Charles, restored the Germanic constitution, and confirmed the religious liberties of Germany, seemed to bid fair to become one of the greatest actors in the great drama of modern Europe, but in gaining a victory over Albert of Brandenburg, who had for some time infested the neighboring countries with depredations, he lost his life, in the thirty second year of his age.

Divine Providence when it determined to establish the reformation in Germany, saw fit to preserve the life of Luther in the midst of his enemies and surrounded with dangers. But it is remarkable that three of the most illustrious defenders of protestantism, were cut off in the flower of youth, in the commencement of their career, and when they seemed able to accomplish the most important and salutary changes; Maurice, of Saxony, Gustavus Adolphus of Sweden, and Henry IV of France.

Charles V governed the most extensive empire known in history. It comprehended Germany, the Netherlands, Spain, Italy, and territories in America larger than all Europe. Had he been as prone to war as some men have been, it would seem as though his empire might have been universal. Charles, however, in the fifty sixth year of his age, astonished Europe, by the resignation of all his extensive dominions. Great as they were he probably renounced them in disgust because he could not make them greater. Indeed the first rivals of his glory were no more. Henry and Francis, his youthful competitors, were gone from the stage of action; his favorite schemes were defeated and for ever abandoned, and we may conjecture that he sickened at the unsubstantial enjoyment of power and dominion.— He retired to the monastery of St. Justus in the province of Estramadura, where he spent two or three of his last years in philosophical speculations, literary pursuits, rural amusements, and religious devotions. But no



force of resignation, nor form of reasoning could reconcile him to so great a change: and the retrospect whether of scenes of grandeur or of guilt, whether of fallacious hopes or blasted ambition, proved a canker to all his enjoyments—covered him with melancholy, and hastened the decay of his health. He died in the fifty ninth year of his age, exhibiting a striking proof of the vanity of human ambition.

During the reign of Charles V, the German empire seemed to be at its utmost point of elevation, and was able to preserve a lofty and menacing attitude towards the neighboring powers; so that even the greatest of all the Turkish monarchs was willing to retire at the approach of Charles V, rather than to endure a conflict with that powerful prince: as already noticed.

Perhaps no nation, for the space of twenty centuries, ever produced more good soldiers, or underwent more hard fighting than the Germans. And although the imperial dignity of Germany has been regarded as the first in Europe, yet the essential defects interwoven in the frame and constitution of the Germanic body have rendered it weak, and liable to decay and dissolution. Since the reign of Charles V, its importance among the belligerent powers of Europe has, for the most part, experienced a gradual decline.

A vacancy in the imperial throne is supplied by an electoral college, consisting of nine electors, viz. the Archbishop of Mentz, the Archbishop of Triers, the Archbishop of Cologne, the Elector of Bohemia, the Elector of Saxony, the Elector of Brandenburg, the Elector of Palatine, and the Elector of Hanover.—But we can say little more of the Germanic body, in this place, than that it consists of about 300 petty princes, who are almost independent in their own dominions. Many of those princes are proud, poor and oppressive; and their subjects are servile, stupid and submissive. The German empire is a vast unwieldy body, more kept together by the pressure of external causes, than by any internal principle of union.

Germany has produced vast numbers of learned and ingenious men. In useful discoveries and inventions, their plodding and apparently heavy genius, has perhaps excelled that of every nation in the world. But it

is ardently to be wished that the Germans had a better government and more virtue. It is evident that essential deficiencies in these important respects, have long been undermining their tottering fabric, and have at last brought them to the brink of ruin.

## SPAIN.

Of the history of Spain very little notice has been taken in any part of this compend. When the Roman empire fell in pieces, the Spaniards were left to struggle with their own vices and depravity: and a hard struggle it was. Neither its history nor geography are very well known, even to the present day. The Gothic and Saracen invasions both essentially affected Spain: but the affairs of Spain were very little connected with those of Europe, in general, till a little before the reign of Charles V. That powerful monarch, inheriting Spain in the right of his mother, and Germany in that of his grandfather, long meditated the ambitious project of universal empire: but providence had seated on the thrones of the other European powers, princes capable of penetrating and baffling all his designs.

Charles V, after having for many years involved all Europe in war, finding his ambition like to fail of its ultimate object, abdicated his dominions to his son Philip II, who succeeded him in the government of Spain and the Low Countries. Philip was a gloomy bigot, more fit for a mendicant than a legislator, or for a monk than a monarch; but he entered on his public career, with greater resources than any monarch of modern times. To render his reign illustrious, therefore, by some grand exploit, he determined on the project of conquering Great Britain—a project which has often originated on the continent. To this measure he was impelled by two motives—first, that he might establish his own power and fame as a conqueror—and, secondly, that, in the name of the holy church, he might take vengeance on an apostate, heretical, and reprobate nation, who, since the time of Henry VIII, had rebelled against the see of Rome.

Philip, having determined on this important enterprise, made the most active and powerful exertions. The

ports of Europe, from the mouth of the Elbe to the Straits of Gibraltar, resounded with naval preparations ; and at length a fleet was put to sea, pompously styled *the invincible armada*, of size almost sufficient to shade the British Channel. This armada carried not only a great army, thought sufficient to carry off England by handfuls, but a multitude of priests, holy fathers, confessors, and inquisitors ; together with a court of inquisition complete, with all sorts of engines and instruments of torture belonging to that hellish tribunal.—With these they intended to enter upon the conversion of such of the English people as should escape the sword.

As the armada approached, they were met by the English fleet, commanded by Admiral Lord Howard and Sir Francis Drake ; and the Spanish ships to the amount of nearly one hundred sail, were burnt, sunk, or taken : the remnant were dispersed and lost in a tempest ; a few of them in attempting to make their escape round the north of Scotland, were picked up, one by one, or wrecked on the shoals of the Orkney or Hebride islands.

Excepting this celebrated expedition, Philip II, did little during his inglorious reign, but murder and torment the protestants in the Low Countries—till those provinces revolted from him, erected the standard of liberty, and, after a long and bloody war, gained their freedom and independence, which they maintained with dignity and honor. For nearly, a century, they disputed the empire of the sea with Britain. But they no longer exist as a free people—they are forever swallowed up in the vortex of the French revolution.

Whatever shadow of liberty existed in Spain, was obliterated by Charles V, and Philip II ; and their successors, though among the feeblest of princes, reigned and tyrannized at pleasure. When by the policy of Louis XIV, the crown of Spain was transferred to the house of Bourbon, it served rather to diminish than to increase the importance of the Spanish monarchy. Since France has become a *republic*, under the mild administration of Napoleon, Spain scarcely dares to assume the stile or attitude of independence ; but is submissively waiting to receive the fraternal embrace, which shall for ever unite her to the *great nation*.



The geographer will perceive Portugal on the map of Europe ; and the historian will find, that it was once of some consequence as an independent state : its present insignificance, however, and its general dependence on its more powerful neighbors, render it not worth our while to notice its history, in this very cursory survey of nations.

The reader will indulge us in a few reflections on the history of Spain, before we quit the subject. It is allowed by all geographers that Spain possesses a most delightful climate and productive soil. "No nation," says Guthrie, "owes so much to nature, and so little to industry and art, for their subsistence as Spain." They have scarce any winter. Their summers are long and delightful. Their lands produce, and almost spontaneously, all the substantials, as well as the luxuries of life. Nature seems to have designed it as one of the most charming countries in the world. It is of great extent, and is surrounded by the noblest oceans and seas—has excellent, harbors, and possesses, both internally and externally, every natural advantage which a nation could wish.

But what is Spain at this day ? what are its inhabitants, its government, and its character. Its population is thin—its inhabitants, if we may rely on the testimony of travellers, are a poor, lazy, idle, dirty, ignorant race of almost semi-savages. Their government, though despotic, is weak ; and their name and character, as a nation, are contemptible.

This degraded state of the nation, may be principally attributed to the gold and silver extorted from the mines of Mexico and Peru. By an abundance of those precious metals, these people were aggrandized, corrupted, inebriated and undone. When they conquered Mexico and Peru, and it was discovered that the bowels of the earth contained such inexhaustible treasures, they thought no object worthy of their pursuit but gold and silver, and of consequence soon became dependent on their neighbors for every article of commerce. With these they rewarded and enriched the industrious nations around them, and became themselves poor, proud and dependent.

By the same means the Spanish colonies in South America were ruined. In imitation of their mother country, they despised every pursuit but that of digging up

the shining ore. They despised agriculture—they neglected commerce—they disregarded every art and every science, but that of getting the precious metals. And what are they now? They are Spaniards, Indians, and mongrels. They may revolt from Spain a thousand times, yet if they do not revolt from her character and conduct and alter their own, it will do nothing for them. Mirandas may revolutionize them; for if they become not a laborious, industrious, agricultural, commercial people, they will only be transmuted from bad to worse; it will avail them nothing.

How different from their conduct was that of the British colonies—now the United States! They had no mines of silver and gold. They had before them the boundless forests of an uncultivated continent, and beneath their feet a productive soil, which they encountered with a persevering industry. The forests melted away; the lands were cultivated; the people became numerous, prosperous, and powerful; and, in little more than one century, the country is become the most flourishing and happy of any in the universe.

Spain has had the advantage of very few men of uncommon learning or genius. The revival of literature was the least beneficial to her of any nation in Europe. She can boast, indeed, of a Tostatus, said to be the most voluminous theological writer that ever wrote; but his writings, it is also said, are remarkable for nothing but their bulk; and are shown as a prodigy, consisting, if we mistake not, of above fifty volumes in folio. Crushed beneath the double tyranny of kings and priests, the arts and sciences could never flourish in Spain. There the gloomy reign of superstition is seen at full length, and without any check, has displayed all its horrors. As to the people of Spain, it is of little consequence how soon they change masters. Their condition cannot well be worse, nor indeed, is it likely to be made better.

## CHAPTER VI.

THE SAME CONTINUED.—FRANCE.

TO every Englishman, and to every American, the history of France, next to that of England, is by far, the most important of any European history. The French, for many ages, have been a brave, polite and scientific people; and the power of France, its central situation and profound policy, have given it, since the times of Charlemagne, and especially since the reign of Francis I, an extensive connexion with all the principal concerns of Europe.

For the long period between the ninth and sixteenth centuries, the fortunes of France, like those of the rest of Europe, were fluctuating and unsteady. At each return of prosperity, however, they rose higher on the general scale, and gained a more commanding situation. In the first part of the 15th century, Henry V, of England, conquered France—received, in Paris, the fealty of the French nobility, and the crown of France seemed apparently confirmed to him and his posterity. But, Henry dying in the 34th year of his age, the valor of the celebrated maid of Orleans restored the drooping affairs of France, settled the crown firmly on the head of Charles VII, and within ten years from her being a British province, she was again independent—more powerful than she had ever been—and nearly able to conquer Britain, then governed by Henry VI, the feeblest and most miserable of all the English monarchs.

In virtue of that conquest, by Henry V, the kings of England have since pompously styled themselves kings of Great Britain, France, and Ireland.

Francis I, though one of the most accomplished princes of his time, spent a long reign in planning schemes of ambition, which proved abortive—in wars generally unsuccessful, and in artful and tedious negotiations, at which he was a match for any of his contemporaries. Disappointed in his hopes of being elected emperor of Germany, his whole life was a scene of rivalry with Charles V, the successful candidate for that high dignity. The slow and sullen temper of Charles—his cool



and profound thought—his firm and even courage, always gave him the advantage of Francis, when in projecting there was danger from the undue influence of passion, or when in action there was danger from temerity.

In the course of their contentions, which were perpetually embittered by personal animosity, and which could only end with life, Francis unfortunately became Charles's prisoner. An advantage so great and decided as this, would for ever have ruined almost any prince but Francis. In the true spirit and character of a Frenchman, Francis bore this calamity with a more equal mind than most men bear prosperity, and he soon gained his freedom. By an address which few monarchs ever possessed in a greater degree than himself, he wound his tortious course out of a labyrinth of difficulties without Ariadne to assist him, and found himself able once more to look his powerful rival in the face.

It is an uncommon case, that Francis, notwithstanding his numerous misfortunes and the failure of most of his favorite schemes, left his kingdom at his death far more powerful, prosperous, and respectable than he found it. It was his lot to contend with very potent enemies; but Francis was a most accomplished prince. Such was the benevolence, the amiableness, the urbanity of his mind and character, that his courtiers loved him as a brother, and his subjects in general, revered and respected him as a father. His more powerful rivals merited far less of their subjects, and enjoyed their affections far less than he did. It is the remark of an excellent historian, that the reputation and fame of Francis have risen in proportion, as those who came after him had opportunity to perceive, the permanent benefits his administration conferred on his people.

It will be impossible for us to speak distinctly of the kings of France. It being the design of this brief survey, merely to convey to the young reader a general idea of the rise, progress, and character of nations. There is one event, however, in the succeeding reign, which renders it proper to call up the successor of Francis to view.

Francis I, was succeeded by his son Henry II, who was a prince not unworthy of the character of his illustrious father. His wars with Germany, were gene-

rally more successful than those of his predecessor, whose hostile temper towards that neighboring power he had largely imbibed. This prince took Calais from the English; since which time they have had no footing in France. He was killed at a tournament by count Montgomery, A. D. 1559.

The history of France, from this period till the reign of Lewis XIV, commonly called the *Augustan age* of France, opens an ardent and interesting scene, of policy, chicanery, the caprice of fortune, cruelty and bravery, with some virtue. Several great families and illustrious characters rose into public view. The houses of Guise, Conde, and Bourbon, became celebrated through Europe; and by their intrigues and conspiracies, influenced not only the French government, but shook its throne, and governed the politics of Europe. The protestant religion had made great progress in France, and being espoused by many very powerful men, persecutions terminated in civil wars, and in some of the most horrid scenes of blood and cruelty recorded in history. The horrors of the massacre of St. Bartholomew's day, in 1572, exceeds all the powers of description. Thirty thousand persons perished in one night, in Paris and other parts of France, among whom fell the famous admiral Coligni. This was during the minority of the bloody Charles IX.

The protestants were led by the prince of Conde, and the catholics by the duke of Guise, two of the most celebrated personages, as well as able commanders of their time. Rivers of blood were shed, and all the resources of a great and numerous people were exhausted in various struggles; while it still seemed doubtful whether the scale would turn in favor of protestantism or of Rome. Murders, assassinations, massacres, and plots of every kind filled every corner of France with terror; the blackest atrocities incrimsoned the whole nation with guilt, and rendered it "a land of blood." The German princes, the pope, the kings of Spain and England were active, by their emissaries, in this scene of horror, and abetted each party, as interest or inclination prompted.

In the midst of these commotions the celebrated Henry IV, ascended the throne of France. He gained that lofty

eminence, by making his way through numberless impediments. Among many expedients, he resorted to one which the politician may justify, but which the impartial narrator of truth cannot mention without disapprobation. He abjured the protestant, and embraced the catholic religion, as the only step which could advance him to the throne, in which feint he seems to have followed the example of the celebrated Maurice, and he resembled him no less in his untimely death. This was regarded as a pious fraud, since it is generally believed that he never altered his sentiments concerning religion; and that he still determined, as soon as opportunity should present, to favor and establish the protestant cause. But providence seems to have determined that this unhappy country, so deeply polluted by the blood of innocence, should never be purged but by the blood of the guilty.\*

As of the illustrious Henry V, of England, so of Henry IV, of France, we can only conjecture what would have been the result of a long reign, by the brilliant exploits which he performed in a very short one—by the amazing energy which he manifested—by the comprehensive views—by the amiableness, the elevation, and grandeur of mind he displayed, in so short a career.

Henry applied himself with wonderful address to the affairs of government, and especially to meliorate the condition of his subjects. In these important and benevolent pursuits, he was aided by the celebrated duke of Sully, the ablest statesman of his time. In 1598, he published the famous edict of Nantz, which gave free liberty of conscience to the protestants, and allowed them in the public exercise of their religion. He encouraged, and was in fact the founder, of the silk manufactories in France.

This illustrious prince was assassinated in his chariot, in the streets of Paris, in 1610, by a wretched enthusiast, whose name should never have polluted the page of history.

The son and successor of Henry IV, was Lewis XIII. He, by the aid of the powerful and ambitious Richlieu, crushed, at once, the nascent liberties of France. He

\* Rev. xv, 5. 6



violated the rights of conscience, deprived the protestants of every privilege, and put a period to the religious struggles which had subsisted for nearly a century, and had destroyed above a million of men.

During Richlieu's administration, the famous protestant league was formed among the northern powers; at the head of which was the great Gustavus Adolphus, king of Sweden. This formidable combination in favor of protestantism, and which severely shook the German throne, originated in the profound policy, and was the plan of Richlieu—the very man who had persecuted and destroyed that cause in France.

The reign of Lewis XIII, prepared France for the Augustus of modern times. He died in 1643, and left as his successor, his son, the celebrated Lewis XIV, then in his minority. The kingdom was disturbed and torn by factions and intestine broils. The protestants gathering strength on the death of Richlieu and Lewis, were headed by a prince of Conde, far more celebrated than the former; and the catholics were led by the truly famous marshal Turenne. The mother of the young king assumed the administration, and, by the policy of Cardinal Mazarine, not only governed France, but was able to manœuvre the diplomatic corps of every court in Europe.

The affairs of the French government had been conducted with such consummate skill, that Lewis XIV, when he assumed the reins, found himself one of the most absolute monarchs in the world. Early in his reign, he had the discernment and good fortune to appoint, as his first minister, the great Colbert, as he is very justly styled.

The glory of France has been essentially owing, to the abilities and virtue of a series of great men, who sat at the helm of administration. In this respect it is probable, that no nation, in any age, was ever so fortunate as France. For more than a century, without any cessation, the reins of government were holden with strength, stability, dignity, and wisdom. They were holden by men of the greatest genius—the most extensive views, the clearest foresight, and greatest regularity of system; in short, by men of the utmost grandeur and elevation of mind, always acting in reference to the

sublimest views of national prosperity and greatness. Such were Sully, Richlieu, Mazerine, Colbert, and some others. These things, however, cannot be said of them all, without some qualification. Though aiming, and that successfully, at national aggrandizement, yet some of their measures were dictated by a degree of cruelty, pride, and injustice, which cast a mournful shade over the prospect—otherwise splendid and noble, almost beyond mortal perfection.

✓ Lewis XIV, aided by such powerful men, enjoyed a long, glorious, and important reign—to write the history of which, would be, in effect, to write the history of Europe, during that period.\* The diplomatic science, if so it may be called, begun by his predecessors, he carried on with a much higher hand, and probably perfected. He found means to fill all the courts of Europe with penetrating eyes, listening ears, skilful hands, and nimble feet. He plotted, negotiated, intrigued, deceived, and cajoled. Men who were corruptible he bribed, and even bought all such as were worth his money.

His abundant success in managing the concerns of England, can scarcely be read without laughter, or, at any rate, without admiration. England, at that time, just landed from a disastrous voyage on “the tempestuous sea of liberty,” was governed by the second Charles, a prince who cared for nothing but his pleasures and debaucheries. If Lewis found him rather an expensive retainer, he also found the unerring clue to manage him and his people. Money, disposed of with diplomatic skill, did the work. And it is almost incredible that, in spite of all the virtue of England, Lewis did actually govern both parties then existing. He held them both in his hand at once, and unsuspected by them, penetrated the councils, gained the confidence, and dictated the measures of both. Both whig and tory were his tools; and while he urged on the tyranny of the court, and inflamed the lawless ambition of king Charles, he blew up the living coals of patriotic fire—organized a most extensive conspiracy, called the rye-house plot; in the bosom of which he formed a still deeper plot—to assassinate the king, and revolutionize the government.

Into these dangerous and daring schemes he drew many of the noblest lords of England, and still more of the virtuous commons, who were ready to sell their lives to save their country; but who, through an unlucky mistake, sold their consciences for filthy lucre. Lewis played the same game in several other courts of Europe, and particularly in Sweden, whose fall may be ascribed to French seduction.

The elevation of France, in this splendid reign, was not more conspicuous in her foreign relations, than in her internal circumstances. Lewis encouraged the arts and sciences—patronized men of learning—and his reign was adorned by several men, whose names are highly respectable in the republic of letters.

Ambition was the most conspicuous trait in the character of Lewis. But his reign was marked with various circumstances of injustice, cruelty and impolicy. The most notorious of these, was the revocation of the edict of Nantz, in 1685, passed eighty seven years before, by his illustrious grandfather, Henry IV. This was little better than a law for exterminating the protestants. They fled from his dominions in such multitudes, as to leave many places without inhabitants. They carried with them, into other countries, and especially into England, the arts and sciences. He lost his ablest artisans and mechanics; and from that time and cause, England gained the ascendancy over France, as a manufacturing people.

But the latter part of the life of Lewis, as of Charles V, was as unhappy as the first part of it was prosperous: his greatness could not raise him above adversity. For ten years he experienced the bitterest reverses of fortune. The powers of Europe alarmed at his overgrown greatness, and exasperated by his pride and insolence, formed a combination against him—two men appeared in the field who were able to humble his vanity, and rescue Europe from his oppression. The Austrian armies were commanded by prince Eugene, and the English by the duke of Marlborough, one of the most celebrated commanders of modern times, and thought, by some, never to have been excelled in any age or nation. Marlborough and Eugene defeated and cut in pieces whatever forces Lewis sent into the field: they took from him most of his con-



quests—they entered his dominions with their victorious armies, and spread a terror and consternation not much inferior to that of Henry V. In short, they shook the foundations of his throne, and not only humbled the haughty tyrant, but made him tremble for his crown and empire.

This desolating war was closed at the peace of Utrecht in 1713; and France by the preposterous policy of the British ministry, was saved from a victorious arm, which seemed able to have recovered and re-established the claims of Henry V, and to have given law to the *great nation*. Two years after the peace of Utrecht, on the first of September, 1715, Lewis XIV expired, after having experienced the vicissitudes of fortune, and exhibited an example of this truth, that no mortal, however exalted, is beyond the reach of the shafts of affliction and adversity. Lewis might have said with his brother Charles V, that “Fortune, like other females, loves to confer her favors upon young men”.

The ancient monarchy of France, especially during the feudal system, was extremely limited. The spirit of freedom and independence which prevailed in Europe, was no where more visible than in France. The people held various important and powerful checks upon the crown. But these for want of a proper balance and distribution of powers, wore gradually away, and the royal prerogative prevailed against justice and inalienable right. Yet still the flame of liberty would, at times, break forth and burn with great strength, till it was wasted by its own impetuosity, or extinguished by the regular advances of despotic power. Next to the reign of Augustus, that of Lewis XIV was most successful in quelling, silencing, and utterly destroying all notions of civil liberty, and of equal rights. The French people were severely taught to tremble at the power and resentment of Lewis—they were fascinated by his artful, winning, and insidious wiles—they were astonished and won over by his munificence—they were dazzled by his glory: and they were made to believe that to “bask in the meridian blaze” of so splendid a monarchy was their highest happiness.

The reign of Lewis XV, was distinguished by few events worthy of particular notice in this brief survey.

Ambitious without abilities and proud without energy, his life wasted away in the fading splendors of a court so lately illuminated by a monarch of superior powers.—During this reign, the principal objects which will engage the attention of the reader of history, will be the capture of the island of Corsica—the suppression of the jesuits in France; the causes of the gradual decline of the powers and importance of France among the powers of Europe. But for the investigation of these subjects, the reader must be referred to other histories of France.

On the 10th of May, 1774, the unfortunate Lewis XVI, ascended the throne. We have not arrived at a period, in which our readers are acquainted with many more incidents than can have a place in this work. We shall close on this article by stating a very few things, which are most commonly known, concerning one of the most important, most eventful revolutions recorded in the annals of time: a revolution which derives importance to us, on account of our commercial and political relations; and especially by reason of its very recent date, and the vast consequences likely to flow from it.

It has been generally thought that France never enjoyed a more amiable, a more virtuously disposed monarch than Lewis XVI. His misfortune from nature, if that can be called a misfortune, in which both kings and people are so generally involved, was the want of those extraordinary powers of mind, which are always useful, and, on certain emergencies, indispensable in kings. It is doubtful, whether, if he had possessed the mental powers of some of his predecessors, he would not have suppressed the revolutionizing spirit, and preserved the tranquility of his dominions. So far from doing that, when the storm arose, the weaknesses he betrayed increased the tumult, drew destruction upon himself, and the guilt of innocent blood upon his country.

We often contemplate with horror the wretched sufferings of mankind through the tyranny and oppression of their rulers. We as often wonder that any rational being, endowed with passions, and at all capable of self-defence or of revenge, will endure what so large a proportion of mankind endure from their fellow creatures who govern them. They are insulted, degraded, and trampled in the dust. Their rights are torn from them—they are depri-

ved of every enjoyment. The scanty earnings of their painful labors must be cheerfully given up, to pamper the luxury of a wanton wretch, before whom they must cringe, and bow, and adore. Why will they endure all this? Because, alas! their case is hopeless. Their disease admits no remedy. The experience of all ages and nations has confirmed and illustrated the truth, that insurrection, revenge, and revolution, do but plunge them deeper in misery, and expedite their destruction.

Lewis XIV, as already noted, had extinguished every ray of liberty, or even of hope; and his immediate successor, had neither virtue nor abilities to remedy the evils of the government, or the sufferings of the people. The clergy, the nobility, and the king, were each of them at the head of a separate system of tyranny: so that, in addition to the most cruel and odious oppression of the clergy, the people were crushed by an immense monarchy, and ground to powder by a still more formidable aristocracy. Many, therefore, took part in the revolution from a just and laudable desire to remedy their condition. Having little fear of a worse state, they were determined to try to obtain a better. A strong remembrance of the recent fall and ruin of the jesuits, taught them how easily the most powerful men are overthrown, when the multitude are roused and determined to take vengeance.

The restless spirit which predisposes many for tumult and commotion, was a powerful mover in the revolution. Such love to be in a bustle. The noise of an uproar is to them the sweetest music. Even the cry of *fire* gives them a kind of ecstacy, provided their own hovel is not in danger—they love to rush with a multitude into enterprise: and by how much greater their number, by so much fiercer their enthusiasm flames. Although such men are the scum or dregs of society, they are fit tools in a revolution; and seldom would any great and sudden revolution take place without them. Luckily for the revolutionist, they are found in abundance in all nations, and especially in France.

The more enlightened people of France, had no hope of erecting a free and virtuous republic upon the ruins of monarchy. Their utmost wish extended only to a salutary reform in the government. They wished to limit the royal prerogative, and open some prospect for the en-



couragement of industry and laudable enterprise, by giving security to property. No people will be industrious, unless they can be made secure in the fruits of their labor. The people of France had no security in this respect. A large portion of their income must go to replenish the royal revenue; another portion must be paid into the church treasury, to augment the enormous wealth of tyrannical, haughty, and vicious clergy. Besides all this, every poor man was liable to the exactions of his master, land holder or temporal lord. Each of these species of exactions were ordinary or extraordinary; when ordinary, they took a great part of a man's earnings; when extraordinary they took all. Thus a wretched laborer was often stripped of all he had, and then, to complete his misery, dragged to the fleet or army, and forced to leave his family to perish for want of bread.

To remedy these monstrously overgrown evils, benevolent people were willing to set a revolution on foot, tending merely to a salutary reform; but whilst they were carefully nursing the tender *infant*, and fostering it with gentlest hands, like Hercules, it rose formidable from its cradle, and crushed them to death by thousands and by millions. In truth, the veil suddenly dropped from the eyes of the people, and they saw, in their full light, the horrors of their condition. With one universal, strong, reiterated struggle, they attempted to rise, and plunged themselves "*ten thousand fathom deep*."

The prevalence of infidel philosophy, or, as it has been styled, illuminism, in France, had a powerful influence in bringing about the revolution. Those philosophers, with great apparent justice, availed themselves of the enormous corruptions of the religious orders, and the abuses of christianity abounding in the church; they ridiculed the idea of the divine right of kings, and artfully laid open the oppressive tyranny of civil government. Under a robe, which, to the unwary observer, appeared pure and spotless, they concealed the most atrocious, vile, and blasphemous sentiments concerning all government, both human and divine. They set up human reason as the only light—the only standard of authority—the only deity in the universe. They wished to bring mankind into such a perfect state of freedom, that all restraint upon their conduct should be laid aside,

together with all distinction of property. They wished to abolish, absolutely, all law, to annihilate all obligation, and, in a word, all distinction between virtue and vice.

This dangerous philosophy prevailed in France; and among its disciples were many of the most eminent literary characters in the kingdom. Indeed, it pervaded all orders of people; and men of this description filled the universities—sustained the most important offices of state, and were, in great numbers, in the court and about the person of the king. The savor of their doctrines, and the weight of personal influence, put in motion, by degrees, innumerable wheels and springs of the revolution; and, when they perceived things going according to their wish, they were at hand to project the most dangerous and daring schemes, and to develop the horrid extent of their views and wishes.

The armies of France had been eye witnesses of the success of the American revolution. They had seen a glimpse of the independence, freedom, and happiness of the United States; and had imbibed a portion of the same heroic invincible spirit, which animated the fathers of our happy country. Glowing with sympathy and delight, they carried the borrowed flame across the Atlantic. They painted, in lively colours, to their countrymen, the pleasing scenes they had witnessed; and they affected, most powerfully, the imaginations of that gay and volatile people, with dreams of fancied bliss. They said to themselves, “Shall the Americans, alone, be free; and must Frenchmen for ever groan with painful servitude?” Each peasant became a politician, and freedom was all his theme. Liberty inspired the speculations of the philosopher and the maxims and dogmas of the sage. It resounded in the ditties of the milkmaid and ploughboy, and enlivened the songs of the shepherd and shepherdess. Unhappy people! Would to heaven you might have gained and long enjoyed, that rational freedom which you saw at a distance, but could never realize! In a word, the wild enthusiasm seized the lower orders—it ascended to the higher ranks of people, and surrounded and overturned the throne. Its progress was like that of fire, and its devastations like those of the destroying angel.

Multitudes of men pushed forward the revolution, actuated only by the base and selfish consideration, that a popular form of government gives power and consequence to much the greatest number of men; and of course gives greater hopes of rising to each individual. They view republicanism as a lottery, more favorable to their ambitious hopes than monarchy. Such wretched patriots as those, are the curse, the plague, the torment, and, indeed, the final ruin and eternal disgrace of all republics. At first they cannot be distinguished from the virtuous and honest man, who truly loves his country. They bring, of course, all honest men into suspicion. They use the language and put on the garb of virtue. They cover their designs so deeply with hypocrisy and lies, that they are often not unveiled but by their fatal and deadly mischief. Men of this cast, are far more useful in pulling down than in building up states and governments. Any incendiary can burn a palace, but a skilful artist alone can build one. The revolutionist seldom considers, that if he pulls down his government, and has not strength and skill to build another, he must either inevitably perish in anarchy, or must set some master-workman to building for him; and that the fabricator of the new government becomes his new master, and often proves a greater tyrant than the former. It is a just remark, that the most despotic governments are generally the offspring of great revolutions. Thus, a revolution in Syracuse raised up Dionysius—the downfall of Pisistratus, in Athens, produced Pericles—a revolt from Rehoboam, in Israel, raised up Jeroboam—the destruction of Julius Cæsar elevated Augustus—Charles II sprang out of Cromwell's revolution—and, the revolution in France, which has indeed, overturned the throne of Clovis, has produced a new one for the conqueror of Europe.

The general character of the moral and political writings, which prevailed in the latter part of the seventeenth and former part of the eighteenth centuries, especially in England and France, had a powerful influence in the great events which have changed the face of Europe. But we shall close this article for the present, and reserve the nature and effects of this important revolution, to be considered, when, in a subsequent chapter, we shall speak of the present state of Europe.



## CHAPTER VII.

THE SAME CONTINUED.—THE NORTHERN POWERS.

THE northern powers, viz. Denmark, Sweden, and Russia, may be considered under one head, as it relates to several essential articles of their general history. They make no figure in ancient history, and very little in modern, till since the beginning of the sixteenth century. The Danes, indeed, under Canute the Great, after frequently invading, made a conquest of England in the eleventh century, and established a new dynasty. This was overthrown by William the Conqueror, of Normandy; and the Danes make no appearance worthy of notice till the fourteenth century; when, in 1397, Margaret, by the peace of Calmar, was acknowledged queen of Sweden, Denmark, and Norway. The great abilities with which she acquired and governed this immense dominion, gained her the title of the Semiramis of the north.

The political importance of Denmark has been gradually diminishing for several centuries. It has generally performed the office of satellite, to some of the chief luminaries of Europe; and its history will be found to afford little to profit or to please.

The extremely imperfect view we have given of the north of Europe renders it necessary that we enlarge a little, in this place to present to the reader a more general sketch of the history of Denmark and Sweden. And as we cannot delineate, at full length, even a skeleton of modern nations, we have judged it most useful to touch upon such parts of the histories of these nations as are in themselves most important.

When we turn our eyes toward the north of Europe, we have before us, to use the elegant expression of Dr. Robertson, "the storehouse of nations," and as it has been often called, the northern hive. The countries beyond the Rhine, extending northwardly along the shores of the Atlantic to the Scaggarac sea, indeed, from the Adriatic to the Baltic, were anciently denominated Germany: and those countries in the early times of modern Europe were regarded as appendages of the

German empire. The people of those countries, though extremely fierce and warlike, were of a grade of intellect far above mere savages. The Romans in the height of their power found them formidable enemies ; and they were, at length, the conquerors of Rome and the founders of the present nations of Europe.

We seem almost compelled to believe that the northern parts of Europe, were once more populous than they are at present ; and they certainly were far more warlike. If their populousness has experienced a decline, it must probably have been owing to the frequency of their emigrations and other causes of a less obvious nature. The refinements of modern times in connexion with the nature of their climate and situation has produced effects on their governments, manners and customs, unfavorable either to population or a martial spirit. On the one hand, they have not sufficient motives to industry, without which their cold and sterile climate must render them indigent and wretched ; and on the other, they have not sufficient exercise in arms nor motives to war, without which they must grow effeminate and cowardly. In the history of governments nothing is more astonishing than that the sovereigns of nations have not been impressed with this truth, that their people will not be industrious without a motive, nor brave without an example.

Denmark, which had made a figure under the great Canute, in the eleventh century, and, as just noticed, had given a new dynasty of monarchs to England, appears little more in history for nearly two hundred years : when, for a short time, it rose and became illustrious under a female reign. Margaret was daughter of Waldemar III, king of Denmark.\* She had been married to Hacquin, king of Norway, who was the son of Magnus, king of Sweden. This commencement of her elevation, awakened that ambition, and began to display those powers, which soon made her the greatest monarch which then had ever reigned in the north of Europe.

Olaus the son of Margaret in right of his father inherited the crown of Norway, that of Sweden by his

\* Russell's Modern Europe, vol. ii, p. 379.

grandfather, and that of Denmark by his mother. For although those crowns were then elective, yet that election seldom deviated from the lineal course, where there was a prospect of adequate abilities. But, Olaus dying, Margaret was chosen by the states of Denmark, who, already, had satisfactory proofs of her capacity to discharge the duties of that high station, while she had acted as queen regent of Norway. She was soon after elected queen of Norway. The Swedes, at this time, were governed by Albert of Mecklenburgh, who, having become odious by his tyrannies, they made a tender of their crown and fealty to the illustrious Margaret. At the head of an army she marched into Sweden, expelled her rival and immediately took possession of the throne and government.

Margaret being now invested with the government of Norway, Sweden and Denmark, projected the scheme of the celebrated union of Calmar. At that place she assembled the states of the three kingdoms, and by their united voice, a solemn decree was passed, the substance of which was comprised in the following articles :

I. That Sweden, Denmark and Norway should thenceforth have but one sovereign.

II. That the sovereign should be chosen alternately by each of these kingdoms, and that the election should be ratified by the other two.

III. That each nation should retain its own laws, customs, privileges, and dignities.

IV. That the natives of one kingdom should not be raised to posts of honor or profit in another, but should be reputed foreigners out of their own country.

A minute detail of the reign of Margaret will not be expected. It will be sufficient to observe, that, considering the age in which she lived, the rude and barbarous nations over whom she swayed the sceptre, and the grand objects she effected during her reign, few monarchs have been more capable of sustaining the weight of empire. Hers was one of the three female reigns, which have taken place in modern times, that will ever be illustrious in the annals of nations. The names of Margaret, Elizabeth and Catherine at least are sufficient to rescue their sex from the indiscriminate imputation of weakness.



The union of Calmar, which took place in the last year of the fourteenth century, though it could not but remain unshaken during the vigorous reign of Margaret, from its nature could not continue long. States and kingdoms cannot be permanently united but by a union of interests, policy, manners and sentiments. The evident partiality which Margaret had shown for her Danish subjects, became so visible in Eric, her successor, as to excite a general odium throughout Sweden. The Swedes, accordingly revolted from Denmark and elected for their monarch Charles Canutson, descended from the family of Bonde. Soon after, however, they re-established the union of Calmar—thus revolting and returning again to their connexion three times in the space of about fifty years ; till at length they were conquered and enslaved, by Christian II, king of Denmark, known by the name of the Nero of the North.

These revolutions and struggles gradually diminished the power of Denmark, and opened the way for the final separation, independence and elevation of Sweden. Of this, we shall give an account somewhat more particular, which we take from Russell's *Modern Europe*.\*

In 1442 the Swedes revolted from Christian I, king of Denmark, and invested with the administration of their government, Steen Sture. The cause of this revolt may be clearly traced, in the extreme partiality of the Danish monarchs to their own particular subjects, which often lead them into acts of tyranny the most atrocious, and even subversive of the fundamental articles of the confederation of those kingdoms. The succession of Sture's son to the regency of Sweden, although it was generally approved by the nation, was vigorously opposed by Gustavus Trolle, archbishop of Upsal, and primate of Sweden. This haughty prelate, whose father had been among the candidates for the regency, persisting in his opposition to young Sture's administration, was at length besieged in his castle of Steeka, was taken prisoner, deposed by a diet of the kingdom, and stripped of all his offices ecclesiastical and civil.

Trolle, in his distress, made application to Leo X, a most powerful, accomplished and ambitious pontiff. The

pope ready to espouse the cause of the deposed primate, immediately excommunicated the regent and the party that adhered to him, consisting of most of the nobility of Sweden. The execution of this bull, Leo committed to the bloody Christian II, king of Denmark. The history of the following events opens one of the most horrid scenes recorded in the annals of mankind.

Pursuant to the order of Leo X, the king of Denmark invaded Sweden with a powerful army. He was encountered by the Swedes in great force, and met with so severe a check, that he was forced to change his plan of open hostilities for one of the most execrable and enormous treachery. He proposed to treat with the Swedish regent, and offered to proceed in person to Stockholm, provided the Swedes would deliver to him six noble youths, as hostages for his own safety. These terms were accepted, and accordingly, six young men, of illustrious birth, were delivered into the power of this bloody perfidious monster, and were put on board the Danish fleet.

Christian now supposing that he had all the advantage of the Swedes, necessary to bring them to any terms, instead of entering, as was proposed, into an amicable accommodation with the regent, immediately carried the Swedish hostages prisoners to Denmark. Of this number the celebrated Gustavus Vasa was one. Like the great Alfred of England, he learned in the school of adversity, those lessons of wisdom, temperance and fortitude, which afterwards enabled him to give law to the north of Europe.

In the following year, 1520, Christian II returned to the invasion of Sweden, with a still greater force.—Steen Sture met and encountered him in the West Gothland; but being entrapped in an ambuscade, was mortally wounded. The army of Sweden immediately dispersed, and the victorious Dane, thirsting for blood, marched directly to Stockholm. On his arrival at the capital he found nothing but terror, irresolution and despair among the Swedes. Trolle, however, now resuming his archepiscopal functions, under the conquering standard of Denmark, immediately proclaimed, Christian king of Sweden. The victorious monarch affected the greatest possible clemency and, swore to

govern Sweden, not as a conqueror, but in a manner mild and beneficent, as though he had been chosen by a regular diet of the empire, and by the voice of the people.

His coronation feast was sumptuous and superb. To this all the senators, grandees and nobility of Sweden were invited, and indeed allured by the apparent generosity, openness and munificence of the new king. After the feast had lasted three days, in the midst of the greatest security, hilarity and joy, the archbishop reminded the king that although he had pardoned all offences by a general amnesty, yet no satisfaction had been given to the pope, in whose holy name he now demanded justice. An army instantly rushed into the hall, and secured all the guests that were obnoxious. The archbishop immediately opened his spiritual court, proceeded against them as heretics, and condemned them to death. A scaffold was erected before the palace gate and ninety four persons were executed, among whom was Erie Vasa, father to the celebrated Gustavus, who was at this time a prisoner in Denmark.

Thus fell the nobility of Sweden, accused of no crime but that of defending the liberties of their country. And when we consider all the circumstances of this horrid butchery, and especially that it laid claim to the sanction of Christ's benevolent religion, there is not a more shocking occurrence to be found in history. The subsequent account of this barbarous tyrant leaves little room to doubt, that Divine Justice saw fit to make itself visible for his punishment, even in this world. Death often lurks in the insidious smiles of a tyrant; and the voice of all history and of all experience loudly declares that he is never to be trusted.

It shall suffice to observe that Christian II soon experienced a total reverse of fortune. His crimes and cruelties rendered him odious to the people of his own kingdom. He was deposed by them, and compelled to flee, a wretched exile into the Low Countries. He endeavoured in vain to obtain the assistance of Charles V, his brother-in-law; and after various struggles died miserably in prison—"a fate," says our author, "too gentle for so barbarous a tyrant." Frederick, Duke of Holstein, Christian's uncle, succeeded to the throne of Denmark and Norway; and as for Sweden, she not



only shook off the Danish yoke, but we shall presently see her giving law to the north and menacing the south of Europe.

In the mean time Gustavus Vasa, with the other five hostages, was treacherously imprisoned in Denmark, as before mentioned. From prison he soon found means to escape, and finding himself pursued, fled in disguise and hid himself in the mines of Dalecarlia, where he labored for his daily support with the miners.—Among the rude inhabitants of that country he soon began to attract admiration. They were charmed with his popular talents and winning address. His form was athletic, noble and commanding; and his uncommon strength and agility gave him a ready ascendancy among his rustic associates. Perceiving their utter detestation of the tyranny of the Danes, he took the opportunity of disclosing to them his extraction at an annual feast. He made himself known, and offered himself as their leader, by a just war, to set his country free, and avenge the blood of her most illustrious patriots.

The people listened to him with astonishment, and regarding him as a saviour sent from heaven, they flocked from all quarters to his standard. He immediately attacked the Danish governor of the province, and taking his castle by storm put the Danes to the sword. In short nothing could exceed the rapidity of his motions; and in wars and revolutions celerity is always the best insurance of success. He crushed all opposition; every impediment yielded to his genius, valor and good fortune, till he ascended the Swedish throne. His reign was one of the most illustrious in the annals of Europe.

During this time, Christian, the Danish Nero, had fallen, and, as already stated, was succeeded by Frederick of Holstein. Frederick in 1533 was succeeded by Christian III, considered as one of the wisest and most amiable monarchs of that kingdom. Sweden and Denmark were now both favored with great and virtuous princes, who made the happiness of their subjects their chief aim and highest glory. The pope who had played such bloody games by the hands of his atrocious instruments, now lost all ground in the north of Europe, and the protestant religion was established both by Gustavus and Christian III, in their respective kingdoms.

The reign of Christian III terminated with his life in 1558, and that of Gustavus Vasa in 1560. Their memory is still, and will ever remain dear to their subjects, and famous in history. Gustavus, indeed, may be considered almost as the founder and father of his kingdom, very much resembling, as already noticed, the great Alfred of England. His reign was long and prosperous. For the space of nearly forty years he maintained the glorious character of a patriot king. Though his contemporaries Charles V, Francis I, Henry VIII, and Solymán the Magnificent, reigned over fairer realms and more polished people, they merit a lower place in the temple of fame than Gustavus Vasa. They involved their subjects in expensive wars to gratify their own ambition, and crushed them beneath a spiritual tyranny in doing honor to the *Beast*. But Gustavus rescued his people from a foreign yoke, diffused among them the arts and sciences, and delivered them from the Egyptian bondage of spiritual despotism.

Few events had as yet laid open the immense regions of Russia and Siberia to the view of history, nor has that extensive country till a late period made any appearance in the concerns of Europe. As early as 1470 John Basilowitz I, grand duke of Muscovy, threw off the yoke of the Tartars, under which that country had long remained. He soon reduced Novogorod and Cassan, and received the imperial diadem of that country under the title of Czar, which in their language signifies king or emperor, as that of Czarina does empress or queen. To these territories his grandson John Basilowitz II, added the extensive countries of Astracan and Siberia, in 1554. In this reign a treaty of commerce was entered into between Russia and England, then governed by queen Elizabeth.

The family of this prince soon becoming, in a manner, extinct, Russia was harassed with a rapid succession of usurpers, and civil wars, till Michael Theodorowitz, son of Romanow, bishop of Rostow, assumed the government; and was able in 1618, to establish a peace with Sweden and Poland. This Michael by the mother's side was descended from the Czar John Basilowitz, and in his person was again established the ancient dynasty. Alexius succeeded his father Michael. He left his dominions to his son Theodore, both improved and extended. Theo-

dore on his death bed appointed Peter his half brother as his successor to the exclusion of his own brother and sister, Ivan and Sophia. This was he who was afterwards called Peter the Great. As on the death of Theodore, Peter was very young, Ivan and Sophia endeavored to exclude him from the throne. Various struggles were excited, and the existence of the empire seemed to be threatened by the prospect of civil wars, and the most violent commotions. The fortune of Peter, however, at length triumphed, and after publicly executing above 3,000 of the malcontents he found himself in quiet possession of the throne.

When Providence designs to make a great man, some door is generally opened for his doing something almost peculiar to himself. The illustrious course pursued by Peter was struck out by his own surprising genius, even while unaided either by elegant literature, or that speculation which is the result of long experience. In 1697 he retired from his empire, and travelled as a private gentleman in the retinue of three ambassadors, with a view of visiting various nations of Europe, and especially those most famed for industry, economy and the important and useful arts. At Amsterdam he made a considerable stay, where, as incredible as it may seem, he entered himself in one of the principal dock yards as a common laborer and fared like other journeyman. At the same time he engaged with the utmost application in the study of navigation, commerce, surgery, and the various branches of natural philosophy.

Thence he passed into England where king William received him with marks of respect due to the imperial traveller and student. In England he completed his knowledge in naval affairs; and, after the expiration of nearly two years, he returned to Russia, accompanied by several men skilled in the arts and sciences.

The whole life of Peter was spent in the rapid formation and still more astonishing execution of those grand schemes, which may be said to have given existence to one of the most extensive empires ever known. But before we proceed farther with his history it will be proper to call the reader's attention once more to the history of Sweden.



Gustavus Vasa, of whose life and character we have taken some notice was succeeded in the Swedish throne successively by his sons Eric and John. The former far different in his character from his father, was deposed in 1568, and the latter died in 1592, leaving his kingdom to his son Sigismund, already king of Poland. Sigismund, in attempting to re-establish the catholic religion, was also deposed by the Swedes in 1600, and his uncle, Charles IX, was elevated to the throne. The son and successor of Charles IX was the celebrated Gustavus Adolphus.

In 1611, Gustavus, upon his father's death, was declared of age, and ascended the throne, though only in his eighteenth year. His kingdom on his accession, was enfeebled by a partial subjection to Denmark, since the times of the great Margaret. He found its internal concerns in the utmost disorder—distracted by divisions, and torn by intestine broils. All his neighbors, the Danes, the Poles, and Russians, were at war with him, and had already infested his territories with great armies, relying on his youth and inexperience, and the known weakness of his kingdom.) The great Adolphus, on this occasion, showed how far the power of genius transcends even experience itself, and all the artificial acquirements that are within the reach of man. At one effort he dispelled the storm of invasion—at another he silenced all intestine commotions. Before him went victory and triumph, and tranquillity and order marked his footsteps. His enemies every where met with defeat and disgrace, while he extended his conquests, humbled all his neighbors, and nearly made himself master of Russia.

Soon after this, by the policy of Cardinal Richlieu, as already mentioned, Gustavus was appointed head of the protestant league, for opposing and humbling the house of Austria. His life opens one of the most amazing series of splendid actions recorded in history; and when we consider the power of the enemies whom he as uniformly conquered as encountered, we shall see reasons for comparing him with Hannibal, if not preferring him to that great warrior. Finding no equal in the north, he bent his course southwardly, and by a course of victories penetrated the heart of Germany. He defeated the famous count Tilly, the Austrian general, long thought in-

vincible ; and gained a victory equally complete over his successor Walstein. But this victory cost him his life. He was unfortunately killed after the field was won, and with his dying breath, made the prophetic declaration that he had sealed the liberties of Germany with his blood. Had he lived, it is thought he would have put a period to the German empire.

The virtues and abilities of no hero or conqueror shone with greater lustre after his death, than did those of Gustavus Adolphus. They long survived him in the armies which he trained, and in the generals which he formed. The names of Bernard, Torstension, Bannier, Wrangel and some others, will be celebrated to the latest posterity. Those generals continued the war after the death of Gustavus, gave a blow to the power of the house of Austria which it has never fully recovered. Oxenstiern, the first minister of Gustavus, who managed the affairs of Sweden during the minority of Christiana, his daughter and successor, by his consummate skill enabled that princess, in a measure, to dictate the peace of Westphalia in 1648.

With the great Gustavus and his generals the fame and prosperity of Sweden seemed to expire. Christiana, in 1654, six years after the peace of Westphalia, resigned her crown to her cousin Charles Gustavus. The life and adventures of this celebrated princess exhibit the most surprising extremes of magnanimity and weakness, of elevation of mind, and perversion of taste. The adventures through which she past would furnish ample materials for the writer of romance.

Charles Gustavus who was the tenth of that name was a prince of considerable abilities, and gained some advantages in a war with Poland ; but his reign lasted only six years. He died 1660, and was succeeded in his government by his son Charles XI, who was an odious and impolitic tyrant. So far from imitating the examples of several of his illustrious predecessors, he used his utmost power to oppress and enslave his people. During his long reign, though apparently successful in several wars, his kingdom and the Swedish name were falling from that important and splendid rank they once held in Europe.

In 1697 by the death of Charles XI, the throne of Sweden was left vacant to the famous Charles XII, his son and successor, than whom, probably, no mortal man ever breathed more constantly the spirit of war. But, instead of possessing the great qualities of Vasa and Adolphus, he seemed capable of nothing but war and conquest. Headlong as a tyger he rushed forward as if only solicitous to fight, with very little regard to prospects of advantage, or the favorable moment.

While such a tyger, however was about to be let loose in the north of Europe, a lion, if we may keep up the metaphor was prepared still further north to keep him at bay, and set bounds to his lawless rage. Peter, justly styled the Great, had just returned to his own dominions, enriched with discoveries and improvements calculated to aid him in the grand scheme of civilizing the north of Europe and Asia, when Charles XII, though but eighteen years of age ascended the throne of Sweden. The views of Charles relative to the conquest of Russia may well be compared with those of Alexander in relation to the Persian empire. But had Charles acted with that prudent caution which governed Alexander's counsels and movements, he might have avoided those disasters which ruined himself and his kingdom, even though he had failed in the main object of his ambition.

The wars of Charles, however, were tremendous, and his name soon became terrible through the world. But he was too rash and impetuous to execute his plans by means which were necessary to give permanence to his success. He fought in all directions, and was generally victorious. He humbled all his adversaries except *one*, and struck terror into all his neighbours. He dethroned Augustus, king of Poland, new modelled the government of that kingdom, and caused Stanislaus, a creature of his own, to be invested with that sovereignty. But his whole plan of operations may be clearly traced into his great design of subduing Russia, which issued in the battle of Pultowa, fought on the 11th of July 1709. With a brief sketch of the circumstances leading to this decisive battle between Charles and Peter, we shall close this article, and refer the reader to the details of the events in the history of those times. Whilst Charles, mad with his design of becoming a second Alexander



and conquering all mankind, was with the utmost diligence preparing the way for his operations against Peter, the latter by a stretch of masterly policy unequalled in its kind, was widening his resources, fortifying his power, improving his immense empire and strengthening the basis of his throne. The victorious standard of Charles, in 1707, which had been displayed in Saxony to the terror of all Germany, was removed and again seen in Poland. Thither at the head of 43,000 men Charles now proceeded to oppose the Russian arms, which during his absence had been employed in favor of Augustus the dethroned monarch. Peter, from Lithuania, where he had for some time been, directed his march towards the river Boristhenes, avoiding for the present a general battle with the Swedish hero. So near were the two armies that Charles arrived in the city of Grodno, on the same day that Peter left it. But the pursuit was in vain.

The sovereign of Russia on this occasion displayed that wisdom and prudence which seemed the prelude to his future triumph.—Finding himself in his own dominions, and justly fearing the consequences of so terrible a conflict, as seemed approaching, he sent an embassy to the king of Sweden with proposals of peace.—Charles returned for answer that he would treat with him at Moscow. The Czar's remark when this haughty answer was brought him gives us a trait of the character of the two rivals. "My brother Charles," said he, "always affects to play the Alexander, but I hope he will not find me a Darius." The celerity of his retreat defeated all hopes of overtaking him, and the Swedish monarch consoled himself by pursuing his march towards Moscow. But in this he found no small difficulty. His army suffered incredible hardships in pursuing the course of the Czar, who aware of his approach had destroyed all means of subsistence, and indeed almost every vestige of human habitation. Vast forests, morasses and extensive solitudes presented before them scenes of desolation, and the alarming prospect of destruction. Through these dreary wastes the Russians moved with safety, being in their own country and led by a great commander, who knew well how to avail himself of his own resources: and to leave behind him nothing to facilitate the progress of his pursuer.

Charles, though now determined to march to Moscow, was compelled to alter his line of march, and by a more circuitous course to pass through places whence some supplies might be derived for his army, now nearly perishing with fatigue and want of every necessary. The north of Europe abounds with vast forests and trackless wilds, almost impassable in the summer season, and now clothed with double horrors by the approach of winter. The ablest officers of his army remonstrated against penetrating those inhospitable climes in the winter season. Count Piper, on whom he had ever placed much dependence, earnestly recommended it to him to remain in the Ukraine, a province lying along the river Boristhenes, till the winter, which at that time was intensely severe, was past. He, however, crossed that river and advanced to the banks of the Disna, beyond which, he perceived a Russian army posted to resist his passage.

He crossed, however, and continued his march, making a slow progress into the Russian territories. Hovering parties of the enemy added continual surprise to his painful and perilous march, and numbers of his men daily perished through the inclemency of the season. Wearing away the winter in those frosty regions, he at length arrived on the 10th of May at the town of Pultowa, where was an important magazine of stores and necessaries of which the Swedish army was in great want. But Pultowa was defended by a garrison of 9000 Russians, and the Czar himself lay not very far distant with an army of 70,000 men.

The attack of Charles upon this place which was strongly fortified, was one of the most daring enterprises ever attempted by any commander. For that reason he could not be dissuaded from so rash a measure. In spite of every effort of the Swedes the town could not be reduced before the arrival of the Czar with his main army; and Charles, although wounded in his heel by a musket ball, determined to give him battle. He ordered his army to advance and attack the Russian camp. The Swedes long inured to victory made a formidable onset, and not without impression; the Russian cavalry was broken, but soon rallied behind the infantry. The king of Sweden borne in a litter animated

his troops, and displayed all the talents of the soldier and hero. But he contended against superior fortune. On the side of Peter there was equal skill and bravery with greater numbers. The Swedes fought with astonishing fury for two hours, but were exposed in the face of a tremendous train of artillery, which the Czar, whose arrangements for the battle were masterly, had opened upon them. Their charge upon the Russian line proved ineffectual, and their defeat, which was inevitable, was only announced by their destruction; 9000 Swedes fell on the field of battle, and the army of Charles was utterly ruined. Charles himself with a small party of horse escaped with difficulty, and hastily crossing the Boristhenes, fled with a few attendants to Bender, a town in Moldavia, in the Turkish dominions.

Charles XII never recovered from this humbling stroke, which seemed for awhile to give respect to the north of Europe, and was certainly followed by vast consequences to that part of the globe. But there never was a more restless man than Charles: he continued to struggle, negotiate and fight as long as he continued to breathe; which was about nine years from the battle of Pultowa. For a particular account of the various fortunes and adventures of this extraordinary prince, the reader is recommended to peruse Voltaire's history of him. As already noticed he threw himself into the power of the Turks, determining never to return to his own dominions but as a conqueror. He persevered in this resolution for several years, but was compelled to break it at last. Constantly fomenting intrigues, commotions and wars in all directions, he could never lay aside his design against Russia, nor indeed his hope of subduing that mighty empire.

Thus passed the life of Charles, till in December, 1718, he was killed before the town of Frederickshall, in Norway, by a cannon ball. After he was struck by the ball he only had time to lay his hand upon his sword, grasping which he expired.

All historians who speak of him allow him to have been one of the most extraordinary men who ever lived. Had his prudence been equal to his courage, energy and ambition, he would have equalled if not excelled all other conquerors. The disasters of his reign gave a



blow to Sweden which she has never recovered. She has been declining during the last century, and has now become but a secondary power in Europe.

Peter the Great, happily delivered from so troublesome and dangerous a neighbor, for the remainder of his reign had little to frustrate his favorite schemes for improving his empire. He built a city at the head of the gulf of Finland, which he determined should bear his name. In the space of a century, Petersburg has become one of the most splendid cities in the world. Peter displayed the grandeur of his mind (more in the arts of peace than of war.) He projected a union between the river Dwina, the Wolga and Tanais, thus to open a communication between the Baltic, Euxine, Caspian and Northern seas. In short, no prince ever did more to enlighten, improve and adorn his empire.)

Peter was succeeded by his wife Catherine I, and she by Peter II, who after a short reign died in 1730 of the small pox : he was grand son to Peter the Great, whose direct male line, in him, was extinct. The throne was next filled by Anne, second daughter to Ivan, eldest brother to Peter the Great. She was succeeded by Elizabeth, daughter to Peter the Great : Elizabeth by her nephew Peter III, and he by his wife Catherine II, a princess of Anhalt-Zerbst ; whose reign almost eclipsed the glory of that of Peter the Great. She was succeeded by her son Paul, and he by the present emperor Alexander.

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## CHAPTER VIII.

THE SAME CONTINUED.—GREAT BRITAIN.

THE history of most nations is but the history of war and destruction to the human race. The mind is perfectly fatigued and disgusted in reading of nothing but fighting, killing, murder, treason, and desolation. In the history of England the mind is often relieved with a most pleasing variety of prospect. It is the history of arts and sciences—of philosophy and government—of commerce and agriculture—and, to show that the English

people are of one blood, and of one spirit with other nations, there is also the history of revolutions—of treasons, plots, massacres, and desolating wars. But the English people exhibit a surprising and illustrious example of mental energy and excellence. They have been able to give transcendent importance to a comparatively small island, and that for a long time.

Great Britain is an island much smaller than Borneo, or Madagascar, or Japan, or some others, which might be named: yet, for nearly twenty centuries, it has holden an important rank among the nations of the earth, and is now mistress of the sea. In a former chapter we have noticed Egbert, at the head of the Saxon heptarchy, about the year 800. The successors of Egbert were exceedingly harassed by the Danes, who at length planted themselves on the sea coast, and seized all the finest parts of England.

The great Alfred, the deliverer of his country, and, as he is styled, the father of the English constitution, was the grandson of Egbert. When all was given up for lost, and the Danes were considered as masters of England, the “immortal Alfred” suddenly broke from his concealment, where he had, for some years, been hidden in the deepest disguise and remotest recesses. He erected the standard of his native country, which soon became a rallying point. With a small body of men he encountered and defeated the Danes. The rapid rumor of his success drew multitudes to his standard. The Danes were every where defeated, and, in a short time, expelled the island.

Perhaps no monarch ever more justly deserved the title of *Father of his country*, than Alfred. After the incessant wars had subsided, which made him powerful and independent, he set himself, with the greatest energy and industry, to improve his kingdom. He founded the university of Oxford, in 895; he rebuilt the city of London; he divided England in counties, hundreds, &c.; he revived the trial by jury, and gave dignity, purity and despatch to the courts of justice: in a word, it may be said that he did his utmost to diffuse individual happiness among his people, as well as to give his kingdom the external marks of dignity and splendor.

The reign of Alfred was long and prosperous. No prince was ever more beloved by his subjects than he; and he died in peace, full of days, and covered with glory, in 901.

The successors of Alfred, for more than a century, were employed in wars with the Danes, with various, but, at length, with declining success. In the first part of the eleventh century, Canute the Great, king of Denmark, completed the conquest of England, and established himself on the English throne. In 1035, he left his dominions to Harold, who, after a short and inglorious reign, was succeeded by Hardicanute, in whom the Danish race of kings became extinct; when the ancient line was restored.

The Saxon race was restored in the person of Edward the confessor; but in him was again deprived of the crown. In 1066, he was succeeded by Harold the Usurper, the son of the famous Godwin, earl of Kent.

The British crown seemed now to be unsettled, and, in a measure, at the disposal of the common chances of war. William of Normandy, a prince of great territorial resources, and of still greater abilities for war, prepared to assert his claim to it—a very specious claim, indeed, but the origin of all monarchical claims; for, as Brennus told the Roman ambassadors, “the right of conquerors lie in their swords,” William’s claim was grounded wholly in his power, and he was successful. Accompanied by many soldiers of fortune, whom the fame of his abilities and the splendor of his enterprise had drawn from all parts of Europe, he made a formidable descent upon the English coast, and landed without opposition. He was soon met by Harold at the head also of a powerful army. Few fields have been more sharply disputed: arguments of great strength were used on both sides.—Their claims and great exertions, in point of merit, as well as in point of strength, were nearly equal. Each of the rivals, as well as many of their followers had the same grand objects in view, each fought for life, crown, empire, honor, glory and everlasting fame. The eyes of all Europe were anxiously turned towards the scene, and the pen of the historian was ready to transmit the event to unborn ages. Great bravery was displayed on both sides.



Harold fell in battle, and William seized, without further opposition, the august prize. He found it, however, more difficult to retain than to acquire the crown of England. He was kept in continual alarms, and his life was endangered by daring plots and conspiracies. His jealousies of the English people, which were not increased without cause, occasioned universal alterations in the internal police of the kingdom. He deeply infringed the ancient constitution ; and, at length breaking over all restraint, he caused innumerable confiscations ; and, by suborned evidence, the most unjust and cruel attainders of treason. He nearly exterminated the ancient nobility, and by degrees, effected a conversion of the property of the whole kingdom.

From the times of William the Conqueror, to the reign of Henry VIII, the history of England presents a variegated and interesting scene. The Henries and Edwards were, generally, both statesmen and warriors. It will be impossible to go in a particular consideration of their respective reigns ; but we must beg the reader's permission to pass over this very considerable period with a few general remarks.

During this period the struggles between the three orders, viz. the king, lords and commons, were incessant, and, at times, had well nigh involved the kingdom in ruin. The great and powerful lords, were often too powerful for the crown and for the commons. They held their castles and strong fortresses in all parts of the island ; and, where an union happened to combine their strength, they seemed often to bid fair to do as Poland has since done, to its own utter ruin—that is, to overturn the throne and enslave the people. Of all governments in the world, perhaps an aristocracy is the worst. It is like an hydra with an hundred heads : it is restless, because ambitious, and weak because disunited ; it is miserable because experienced without virtue, and contemptible, because wise and crafty without power. The time proper for action is consumed in deliberation, and the lucky moment passes unimproved.

While the English government leaned chiefly towards this form, the nation was feeble and liable to innumerable divisions ; and, owing to this cause, had been easily subjugated by the Saxons, Danes, and Normans. The

undue power and influence of the great lords remained firm and unshaken, and must have ultimately terminated in the ruin of the nation; but it received a fatal blow by the policy of Henry VII, who so far abolished the feudal tenures, as to enable the nobility and great peers of the realm, to alienate their landed estates, which before his time they could not. This occasioned a change, and a much wider distribution of property, and had a tendency to produce a juster balance in the powers of government.

The extraordinary abilities, fortunes and characters of several of the English monarchs, contributed greatly to establish, unite, and dignify the nation. Perhaps no nation in Europe, at this early period, was governed so ably and so wisely. Several of the Henries and of the Edwards, were men of the most consummate abilities. We have already mentioned Henry V. With his name we may associate that of Edward III, who is called the father of the English constitution. He was equally great in war, and held, during his glorious reign, no less the confidence and veneration of his subjects than the dread of his enemies.

It was the peculiar felicity of England, to derive benefit from their worst as well as from their best and ablest princes. They had several kings who would answer well to put on the black list of Roman emperors. But, even those disgraceful reigns were directly or indirectly productive of good. In the contemptible and inglorious reign of king John, was laid the corner stone of English liberty—the main pillar of that mighty fabric of power, wealth, political wisdom and safety, which has enabled the people of that island to hold, at times, the balance of Europe; and by which they now hold the empire of commerce and navigation, and are able to unfurl their triumphant flag throughout the whole world of waters.

The *Magna Charta* is a bill of rights, founded on the most obvious principles of natural and civil justice; and regarding it as a human invention, among all the nations of the world, if we except the United States, nothing can be found either in ancient or modern times, equal or comparable to it. It demonstrates that, even in the 13th century, the English nation far excelled Greece and Rome in political wisdom and virtue. And the constitutions and bills of rights in our own happy country, are

but children from that illustrious parent. Whether the English nation are as wise in the 19th as they were in the 13th century, the writer does not pretend to say. They doubtless, need as much wisdom.

There is, perhaps, no reign recorded in the annals of history more weak and miserable, or of much greater length than that of Henry VI. Yet the struggles and revolutions during that tempestuous reign, were, by no means, the convulsions of death; but, if we may use a phrase sometimes used by physicians, they were the *vis medicatrix nature* of the kingdom. Old Warwick, the *king-maker*, was then alive, and queen Margaret could well fight the battles of her husband. The invincible spirit of the nation was often roused; nor was it restored to tranquillity without laying some stone in the national fabric which was destined for many ages to resist the billows of time.

In the period now before us, the reader of English history will find his attention drawn to one of the most extraordinary civil wars in which any nation was ever engaged. It was a contention between the houses of York and Lancaster, for the crown of England. Both descended from the ancient royal line. These wars, after having embroiled the kingdom during many successive reigns, and cost much blood and treasure, were happily ended on the accession of Henry VII, to the throne, in whom both claims were united.

No monarch ever mounted the English throne under greater advantages than Henry VIII. It is supposed that his father, at the time of his death, possessed more ready money than all the monarchs of Europe besides. His kingdom was powerful, united, and at peace with the neighboring powers. His treasury was full, and he was himself a prince of great abilities. But Henry, with all these advantages, was a vain, odious, unprincipled tyrant. His pride and vanity could be measured by nothing but each other, because they were both unbounded. He was false, cruel, capricious, fickle, and of a temper overrun with the meanest jealousy, and the most vindictive resentment. His tyranny seemed always to flow from mere malice and depravity.

Providence, however, employed him as an instrument to humble the pride of a still greater tyrant than himself,



the Roman pontiff. His most celebrated exploits, for he never seemed ambitious of war, were his matrimonial connexions and dissensions—his separation from the church of Rome—his founding the English church by making himself and successors the head of it, (a temporal head to a spiritual body,) and his composing a prayer book and forms of worship for the same.

The support which Luther's reformation in Germany received, from several of the most powerful princes of the empire, had already made a great and irretrievable infraction upon the See of Rome. But an event took place in England, which gave a still more deadly wound to the beast with seven heads and ten horns. Henry VIII had conceived an attachment to Ann Boleyn, a young lady of his court, of great beauty and accomplishments. But he found it impossible to marry, and make her the partner of his throne, without finding a pretext for divorcing his queen, Catharine of Spain, and he soon found one to his wish. Before he married her, she had been the wife of his brother Arthur. The king's conscience suddenly grew remarkably susceptible on the occasion, and he shuddered at the idea of having lived so long in the horrid sin of incest. The matter, however, was no sooner suggested than all imputations vanished—it appeared that his marriage was legal, and that nothing existed which could, in the slightest degree, tarnish the reputation of his virtuous queen.

But what satisfied others could by no means satisfy Henry. His conscience grew more clamorous, and his scruples every day increased. Finding he could effect nothing at home, he made application to the pope for a dispensation of divorcement. The pope, after a full hearing of the cause, rejected the application in the most peremptory terms. Henry persisted. The pope threatened. Henry divorced his queen and married the lady Ann. The pope thundered a bull of excommunication against him, and laid his kingdom under an interdict, absolving his subjects from their allegiance. Henry, on his part, met the pope's bull by another bull as stout, and excommunicated the pope. Thus the separation of England from the Romish church began, and various causes, of a more pure and laudable nature, gave it strength and stability.

The cruelty and crimes of Henry increased progressively with his years. The noblest blood of England flowed to satisfy his savage barbarity of heart. Even the beauteous Ann Boleyn, whom he had married and raised to his throne, found neither in her charms nor virtues any security, from the jealousy and rage of this infernal monster. Upon a slight suspicion of inconstancy to the king, she suffered death. But we will not waste the reader's time in tracing the atrocities of a villain of the first magnitude, who, considering his superior advantages, deserves to sink into the shades of eternal infamy, ten thousand degrees below Nero or Domitian.

The death of Edward VI, in his 16th year, left the throne vacant to Mary, who was justly styled the Bloody Mary. Her administration was distinguished by nothing but weakness and cruelty. The flames of persecution were lighted up all over the kingdom, and the names of Bonner and Gardiner, will descend, with infamy to all posterity, as being the base instruments of her cruelties.

Mary died in 1558, and her short and inglorious reign was followed by one of a character opposite in all respects. Elizabeth, daughter of Henry VIII, by Ann Boleyn, succeeded her sister Mary, in her 25th year, and continued to govern England 45 years. The chief traits of her administration were energy, sagacity, a good share of justice, able councils, a profound and extensive policy, and what Cicero calls felicity, or good fortune. Few monarchs ever held the reins of government with a stronger, more steady, or more cautious hand, than queen Elizabeth: yet with all these, were blended, it is said, a slight tinge of vanity of her sex, and of the arbitrary cruelty of her father.

Under such an administration, as might be naturally expected, many important objects were accomplished. The internal structure of the English government received vast accessions of strength and perfection. The reformation begun by Henry VIII, and attempted to be destroyed by Mary, was rendered permanent under the reign of Elizabeth; the protestant cause in Europe, received countenance, credit, and support from so powerful a friend. Confusion was poured upon the gloomy coun-

sels and sanguinary designs of Philip II. And the English navy acquired universal respectability by its brilliant victories over the Spanish fleets.

Elizabeth was succeeded by James VI, of Scotland, and I, of England ; under whose crown was united the sovereignty of the British island. The only great exploit in which James excelled other men, was his discovering the powder plot ; which would, otherwise, have escaped the sharpest eyes in England. The catholic faction had contrived to bury 36 barrels of powder under the parliament house, where the king, lords, and commons were, on a certain day, to be convened. The plot though entrusted to nearly an hundred persons, had been kept a profound secret for eighteen months ; and was, within a few hours of its consummation, when a certain member of the parliament, received an anonymous letter, of the most singular contents, in a blind way, warning him to abstain from attending the parliament. The letter was communicated to the king, who laid it before his privy council. When all were at a loss, and many concluded it to be a mere ridiculous whim, the king gave it as his opinion, that a plan was laid to blow up the parliament with powder. On searching the vaults of the house, the powder was found ; and Guy Fawks, a daring villian, was taken with the matches in his pocket, for firing the magazine.

James, with all the pride of royalty which any monarch needs, had neither genius nor ability to govern.—The contrast between him and Elizabeth, was striking. He was weak, superstitious, timid, and of course, jealous. His administration laid the foundation for the misfortunes and fall of his successor, Charles I, who succeeded him in 1625.

The revolution of Cromwell, and the history of England since that time, are generally well understood.—To enter particularly, into the several important articles of that recent period, would protract this work far beyond our original design. We must therefore pass it over with a few general remarks ; and only add here, that Charles I, fell a sacrifice to his own folly and imprudence in Cromwell's revolution. After Cromwell, Charles II, recovered his father's crown and dominions. James II succeeded him—a prince less wicked, indeed,



than his brother, Charles II; but more weak and foolish than his father, Charles I. He was deposed, and succeeded by William, prince of Orange. William was succeeded by Ann, and she by George I, II and III.

Cromwell's revolution professedly set on foot in the cause of freedom, seems to be a convincing proof that a limited monarchy is that form of government, above all others, best adapted to the character of the English nation. It is said by judge Blackstone, the reader may judge how justly, that the English government comprises the excellencies, and excludes the defects of the three leading forms of government. There is a monarch whose prerogative is limited—an aristocracy whose powers are defined—and a democracy whose privileges are guarded. If their theory is better than their practice, they are not alone.

The English nation have exhibited one mark of wisdom, energy and virtue, above all other nations. After so great, so dangerous, so wasting a revolution as that of Cromwell, they seemed to rise, not like Sampson after he had lost his hair; but like one who is made virtuous by affliction, strong by exertion, and wise by experience. The vicious, inglorious, and troublesome reign of the house of Stewart, following that revolution, could not prostrate a nation which seemed made, not for the tools but the scourge of tyrants.

Since the commencement of the 17th century, the progress of the British nation in all the arts and sciences, has been truly astonishing, and has outrun all calculation. From her universities have issued an immense constellation of learned men, equally useful and ornamental to the world. Locke and Newton, from their innumerable excursions into the material and intellectual worlds, irradiated the minds of men with beams of knowledge, which lay hidden from the wisest of the ancients. Others have improved upon their foundations; and every art and science has been pursued, improved, and brought nearer to perfection.

The national debt of Great Britain is a matter of admiration in every point of view. Upon it the mathematician, the financier, and the statesman have wasted even the midnight lamp in calculation. It has been made, by

theorists, the subject of controversy, of applause, of ridicule—it has exhausted the declamator, powers of tongues and pens without number—it has often called up the spirit of prediction, and political augurs have foretold its final term and destiny. This immense debt, if that may be called a debt, which is debt in one hand, and credit in the other hand of the same body politic, has been accumulating for better than a century, and, in 1799, was about 500,000,000*l* sterling. It is much more now; but the latest calculations we have not at this instant before us. This subject opens various fruitful sources of doubt: it is doubtful, whether or not this vast debt can ever be paid: it is doubtful, how long it may continue to accumulate consistent with national tranquillity; and it is equally doubtful, whether to annihilate it by a revolution, would not be fatal to the kingdom. *Fata invenient viam.*

The commerce and naval force of Great Britain, is a subject of admiration, equal to that of the national debt. Her commerce extends to all parts of the world, and her navy is more than equal to all the navies of Europe beside. By means of her power by sea, she has subdued or rendered tributary the finest parts of India, and many of the most productive islands in the ocean. Into her immense capital, rivers of incalculable wealth are daily pouring, from all parts of the world. Her India trade has opened by far the most extensive, lucrative and dignified systems of commerce ever known; and the merchants and nobility of London are able to make a display of diamonds and pearls in their dress, equalling, if not exceeding, the most superb courts of Asia.

The reign of George III, will be considered in history as an important and glorious reign. The loss of jurisdiction over the American colonies, if an evil at all, is trifling in comparison with the vast accessions of power and wealth which Great Britain has made during the present reign, in other parts. She can derive as much benefit from the trade of the United States, as before the revolution which made them independent. Had they maintained their colonial relation, her chief benefit must always have been of a colonial nature; and that she may still enjoy, if she will treat them with good manners. George III has not been celebrated as a

statesman, a warrior, or a monarch : he has, however, some marks of a wise prince ; he has not wanted for able and wise counsellors in his cabinet, great commanders by sea and land, and men of integrity and talents at the heads of the several departments of government. By these, he alone, of all the monarchs of Europe, has been able hitherto, to resist the madness and rage of a revolution, which in its formidable progress, has changed the face of Europe, and still threatens to destroy its liberties.

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## CHAPTER IX.

THE SAME CONTINUED.—THE ECCLESIASTICAL STATE.

FROM the first part of the 7th century, the ecclesiastical state has been one of the most powerful and important in the world. Its powers were professedly of a spiritual or religious, but in reality of a temporal nature : indeed, we may go so far as to say they were carnal, sensual, and devilish.

In the book of Revelation, it is said that St. John saw a woman sitting upon a scarlet colored beast ; which beast had seven heads and ten horns. The woman had written in her forehead the names of blasphemy, and she was called *Mystery, Babylon the great, the mother of harlots, &c.* This woman is considered as representing the church of Rome ; the beast on which she sat, the temporal powers which gave her support. Its seven heads, according to some writers, represented the seven hills on which ancient Rome was built, or, according to others, the seven forms of government which have been exercised over that empire ; and the ten horns, the ten kingdoms over which Rome once reigned with a temporal, and afterwards with a spiritual dominion.

It must be confessed that the symbols are striking, and the allusions extremely just. At any rate, the power of the supreme pontiff, who became universal bishop the same year that Mahomet forged the Koran, was very great. His interdict upon a nation, suspended the performance of all religious rites, and cut them off from



communion. He could absolve a nation from their oath of allegiance to their king; and give them a right to dethrone and destroy him at their pleasure. Such was the superstition of those times, that when a nation was interdicted, they were considered as exposed to the immediate wrath of heaven—the greatest consternation prevailed, and their streets would be filled with men, women, and children, with garments rent, hair dishevelled, beating their breasts, and deprecating the divine vengeance. The sovereign pontiff had power to pardon all manner of sins, and even to grant indulgence for the commission of the most enormous crimes. He claimed infallibility; and, as Christ's vicar and vicegerent on earth, held the keys of heaven and of hell. From the enormity of these claims, which were sometimes in the hands of the vilest and most profligate of mortals, we may conjecture into what extremes of wickedness they would go.

They went into all possible extremes; and, indeed, exceeded any conception which one can form, who never read the history of their proceedings. Princes and the greatest emperors, have been known to stand barefoot at the gate of the haughty pontiff, patiently waiting for admittance: and when admitted, the holy father would set his foot upon their necks, and tread upon their crowns. In this manner one of the popes served an emperor of Germany: but they could not tread upon the neck of Henry VIII.

Since the reformation in Germany and England, the papal throne has tottered. While Henry IV governed France, his favor to the protestants hastened the decline of that formidable hierarchy: and even Lewis XIV, though he destroyed the protestants of his own kingdom, yet he aided their cause in the person of Gustavus Adolphus, who headed the protestant league against the house of Austria. After Gustavus failed, William III, of England, and queen Ann, by the duke of Marlborough severely shook the throne of France, and for awhile obtained the most splendid triumphs for the protestant cause; by which, of course, the church of Rome was weakened.

The French revolution threatened, for a while, the extinction of popery; but the emperor Napoleon, fearing

the force of the old maxim, *no bishop nor king*, has become a friend to his holiness, and has re-established the catholic church in France. But the weakness of Spain, Portugal, and Italy—the reformation of Germany and England—the irreligion of France, and, indeed, the common sense of mankind, have at length reduced the bishop of Rome, nearly upon a level with other bishops. His vices are censured—his virtues are credited—his ghostly power is despised—his infallibility is laughed at, and he is little thought of among the rulers of states and empires.

Since the fall of the ancient Romans, there has nothing existed in Europe like universal empire; therefore, by the course of empire since that time, nothing more can be intended than a series of states or kingdoms, which, all things considered, have been more powerful than their neighbors. On this subject there may be different opinions. Were we to represent the course of empire by a line drawn through individual kingdoms, we should draw it thus: through *Assyria, Persia, Greece, Carthage, Rome, Constantinople, Turkey, Germany, and France*.

## CONCLUSION.

Thus have we pointed out to the student, the general outlines, or the mere skeleton of what he will find in reading the history of nations. As a man who stands on an eminence, and looks attentively over a wide and diversified prospect, so is the historian. Through the long period of five thousand years, his eye wanders among innumerable millions, and descries people, nations, and languages, who were once active in the busy scenes of time, but are now reaping the retributions of eternity. The great nations which enjoyed universal empire, are now silent in the dust. And, as objects subtend a less angle in proportion to their distance, so a century, buried deep in the vale of antiquity, appears but as an hour, and the duration of a nation but as a day. In the morning its infancy is weak, and its chief defence is in its obscurity or insignificance, or in the weakness of others: it gathers strength by adversity, and at length acquires a vigorous youth. At mid-day it acquires a

strong and lofty attitude ; it basks for an hour in the beams of prosperity, and drinks deep the inebriating draughts of luxury and pleasure. And now its beauty fades—its strength decays—its glory perishes, and the declining day hastens a night of storms, and clouds and everlasting darkness.

The nations of men resemble the perpetually rolling and conflicting waves of the ocean. If a billow rise high, it is but to sink as low—if it dash its neighboring billow, it is but to be dashed in its turn—if it rage and foam, it is but to exhaust itself the sooner—if it roll tranquilly on the bosom of the deep, it is but to sink for ever by its own gravity. It is thus with all nations, with all human institutions, and with all the noblest inventions and works of art.

“ The cloud-capt towers—the gorgeous palaces—  
The solemn temples—the great globe itself ;  
Yea, all which it inherit, shall dissolve—  
And, like the baseless fabric of a vision,  
Leave not a wreck behind.”

And alas ! the ravages of time, though rapid and resistless, are too slow to satisfy the furious rage of restless mortals—they must share the empire of destruction. To them the work of death is most pleasant ; and to cultivate the art of killing and destroying, has been their chief pride and glory in all ages, though whilst employed in that dreadful work, they sink in destruction themselves. Unhappy children of men ! When will you learn to know and to prize your true interests ? When will you be convinced of that, than which nothing is more certain, that war adds infinitely to the number and weight of your calamities—that it fills the world with misery, and clothes all nature in mourning—that it covers your souls with crimson, inexpiable guilt, and brings upon you the wrath and curse of heaven ?

Is there to be no change in this tragic—this direful scene of blood and slaughter ? Shall brotherly love and cordial affection never become universal, and peace never wave her white banner throughout the earth ? Is there no durable institution founded in virtue, and permanent as the eternal rules of justice ? Is there no firm ground of hope—no rock on which truth and reason may



build a fabric that shall never fall? Yes—there is a *Kingdom*: its foundations were laid of old: its king is the *God* of heaven: its law is perfect love: its dominions are wide, for they extend to the wise and virtuous in all worlds—all its subjects are safe, for they are defended by almighty power; and they shall rise to eternal prosperity and glory when all earthly kingdoms shall vanish like a shadow or a dream.

There is an unseen hand which guides the affairs of nations. Throughout all their changes and revolutions, through the seemingly dark and troubled chaos of human concerns, an almighty Providence overrules; and all events, past, present, and to come, are employed in directing and completing the destinies of all creatures, in subserviency to that infinitely great and glorious kingdom which shall never be removed.

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## CHAPTER X.

### THE PRESENT STATE OF EUROPE.

THE great alterations in the affairs of Europe, since the French revolution, and the continual changes which are making, render the subject before us very difficult. Before these sheets are published the state of Europe may be considerably changed from what it now is. As it may affect the political relations of that quarter of the globe, we can only say, that a great revolution is now on the wheel. Whether it will be stationary, progressive, or retrograde, we cannot tell. Events may be in embryo, which will defeat all calculation, and render the state of Europe better or worse than it ever has been.

### KNOWLEDGE.

Europe, in point of knowledge, has holden the ascendancy, for more than two thousand years, over the quarters of the globe: and we shall hazard the opinion, that a comparison of the present, with all former periods, will be found highly favorable to the present time. In the most flourishing periods of Greece and Rome, know-

ledge, or mental improvement, in general, was limited to a few places. If we take into view all the Greek and Roman territories, it is probable that not one to ten among the Greeks, and not one to an hundred among the Romans, knew *how to read and write* : but, at the present time, it is probable, that more than one third of the people of all Europe, can do both. The art of printing has filled all places with books, and brought the means of knowledge within the reach of mankind in general.

Yet how many millions, even in that quarter of the globe, are still enslaved by ignorance and error. The peasants in Poland, Sweden, Denmark, and Russia, are the most ignorant people in Europe. They are bought and sold with the farms on which they live, and their lives are at the disposal of the great lords who own them : yet they know no means of relief. They do not in many instances, know but that all is right. Like a beast of burden, they bow to the yoke, and if they often groan with painful servitude, they seldom think of deliverance. The manners and habits of those nations are so firmly fixed, their prejudices so deep and strong, that there is little prospect of any alteration for the better.

It is matter of surprise that the more enlightened and wise part of society in those nations, even that their governments, who consist of great and accomplished statesmen, well acquainted with all Europe, do not reason more correctly, and act more consistently, toward their peasantry. They certainly know that industry cannot exist where it is not encouraged—that nothing can awaken enterprise but a prospect of great gain ; that their peasantry have no encouragement to industry, and no stimulus to enterprise.—They see them to be a poor, miserable, ignorant race ; as void of ambition as beasts, yet without their docility : their farms are consequently unimproved—the ancient forests maintain their ground, and even wild beasts make head against them. In times of peace, their agriculture, their commerce, and manufactures are neglected ; and, in time of war, if we except Russia, their armies are contemptible.

The poor of these nations should be encouraged, first of all by giving them instruction, and then by placing before them the proper motives to industry.

It has been often questioned, whether the prevalence of knowledge in society would not tend to sedition, disloyalty, treason, and rebellion. Experience determines this question in the negative. The most knowing people have been generally the easiest governed. Government scarcely exists among savages: in barbarous countries there is always a continual succession of turbulent rebellions and revolutions. It will not be denied that the English nation, taken as a body, are the best instructed and wisest people in Europe; and their government is the most regular and permanent.

It is a general observation that the most learned and best informed people, have the best government in practice at least, if not in theory, and commonly in both. For example, the governments of France and Germany are better than those of Spain and Russia, and the people of the former are certainly better informed than those of the latter. The government of Poland has been remarkable for weakness—that of Turkey for strength; but both have been equally corrupt and wicked, and the people who live under them are the most ignorant of any in Europe. The letter and spirit of the Russian government consider all its subjects as slaves, or even machines without will. They live quietly under such a government because they are without understanding.

It is an important question how far a continual and rapid increase of knowledge, among all classes of people, would go towards remedying the evils of all governments, and even towards abolishing the system of war now pursued by most nations. It is also an important question, to what extent learning might be carried in society, consistent with its true interests. It would be vain and useless to establish the former without previously ascertaining the latter question.

No nation, and doubtless no state, has carried the system of education to that height and perfection which would best promote its internal well being and honor.—No individual town, even in New England has pursued this object in proportion to its importance. To open this subject for discussion, we will suppose an extreme case, and from that extreme will descend to such means as must be acknowledged to be attainable.



We will suppose, for the sake of illustration that every man in Europe had the knowledge of Sir William Pitt; we will say nothing about virtue; the perfection, or prevalence of which, among men is never to be looked for as the fruit of their exertions. A change would gradually or suddenly take place in all the governments of Europe. A man, when he knows his true interest, will naturally pursue it. The present oppressions of Europe are generally mere impositions upon ignorance and simplicity. The poor peasant firmly believes that he was born to serve, and his lord to rule. He believes that his body is made of coarser materials—that his blood is less rich, and that his soul, if he knows he has one, is from a humbler stock of intelligence. Give him knowledge—raise him within the sphere of Pitt's intelligence, and all these delusions vanish. He sees the faults of his government—he sees a remedy within his reach: he pursues, and gains it. He would never suffer with the poor ignorant wretch, who knows not—who thinks not, even in his dreams of a better state. The ignorance and servility of the poor, is at once both the cause and effect of their poverty. And certainly it invites and allures the impositions, the aggressions, the domination and insolence of men of stronger minds.

After all that has or can be said of the power of wealth, "The mind's the standard of the man." Give the lower orders of people in Europe but the intellectual powers of the higher—give them the mental cultivation, the ambition, the fire of genius; and the wall which separates them will fall to the ground.

It is readily granted that all men can never acquire the knowledge of William Pitt: but how vastly ignorant is the bulk of the people, in the most enlightened nations! and with what ease their minds might be raised, almost infinitely above what they are. Let the expense of education rest on the government, empowered to draw sufficient funds from the nation. This is indeed, partially the present method of the New-England states. And from this very source, they are the freest, happiest and most enlightened people on earth.)

No doubt it will be said that this is theory. What then! Is nothing worthy of regard which admits of theoretical speculation? (Is not the education of youth an

object worthy the attention of government? If it could be regarded as such, as it ought universally to be, certainly no governmental object ever outweighed it--no earthly one, ever more justly demanded legislative wisdom. It was the opinion of Lyeurgus, that the partial affection of parents for their children, disqualified them for exercising government over them. Admitting this as an extreme, we would have government interfere no farther with children, than to point out the nature and extent of their education, and provide and pay their teachers.

It is no uncommon thing for boys to graduate in our colleges at sixteen years of age. If then, we except the Greek and Latin languages, every boy might receive a liberal education before he is fit to become an apprentice, or go into a counting house. Nor should his improvements be limited here: other institutions should be formed, to extend the mind, and to carry into manly maturity the seeds of honor, truth, and justice, liberally planted in youth; yet of a nature not to interfere with a course of business.

If the funds necessary to defray the expenses of these important institutions, were raised from an equal assessment of property, it would seem, at first view, to bear heavy on the rich, especially if they had no children: but, for what more important purpose *can* the rich and childless pay their money? Do they not pay freely to support war, government, and almost numberless public institutions? And is the formation, the well being, the glory and prosperity of the rising generation, an object inferior to any of these? But, in effect, it would not bear hard upon the rich; for there would soon be very few poor. I appeal to the present, though imperfect practice of the New-England states. There are fewer poor among them than in any part of the world.

There is nothing wanting then, but virtue in mankind, nothing but a proper direction even of selfishness itself, to effect far greater improvements in society--far more light and knowledge than, as yet, ever existed in any nation. These improvements, so far from being prejudicial to government, would soon originate governments which the individual happiness of men, would induce them to love and support. And these governments.

whether monarchies or republics, would enjoy the confidence of the people, and those who administered them would possess a power far more permanent and illustrious, than they can in the present system of things. As there must always be in every nation rulers and ruled, the security and happiness of the latter will for ever guarantee those of the former.

Should it be objected that there could not be a change in these respects in Europe, without revolutions and effusions of blood: neither can things remain in their present state without the same. There is one revolution upon the back of another; there will be treasons, rebellions, and bloody wars. Tyrants never had, and never will have rest.

If the several governments in Europe would begin to effect this glorious reform, by opening to their subjects the fountains of knowledge—by setting before them the proper motives to virtue and industry, they would find domestic concerns sufficient to call their attention from foreign wars; and the millions of money employed in cultivating the art of war, would be employed in promoting the grandest objects of human happiness.

But who shall begin this salutary work? What power—what potentate has magnanimity sufficient? No mention shall be made of virtue, they only want the knowledge of their interests, and the means of happiness is within their reach.

## INDUSTRY.

There are but few industrious nations in Europe. The wealthy despise it; and the poor have not the proper incentives to it. (The Dutch have, perhaps, been excelled by no European nation in this respect; but their industrious days are over.) A rapacious and powerful master now stands ready to seize what they have got, and to anticipate what they may get hereafter. The Turks, the Italians, and the Spaniards are nearly on a footing as to industry. Among them, a soft, relaxing climate has completed all the idle and vicious habits which their governments naturally induce. Their rulers seem determined that they shall have nothing, and the people, lost to all ambition and sense of freedom and



honor, have become willing, that it shall be so, and are willing to possess nothing: they, therefore, live in a very poor, and, at best, in a precarious manner. With their present exertions they would, literally, starve to death, did they not live in very fruitful countries, where nature produces almost spontaneously for their sustenance.

The people in the north of Europe are compelled to labor, or they must perish. But their toil is ill directed, and without any spirit of enterprise, although severe. They cannot work with courage, and surmount difficulties with cheerfulness, because they are strangers to the animating hope of acquiring wealth, or even a comfortable living. Whatever they get must go to pamper the pride of a haughty, tyrannical master, who can hardly be willing they should breathe the vital air without paying a tax for it. So stupid and extreme is the folly of the governments themselves, that their exactions are an effectual check even upon the spirit of commerce; and all the means of the people, in general, to acquire any degree of opulence, are completely fettered.

This is eminently the case in Sweden and Denmark. *Their governments know it—their kings—their ministry—their philosophers, and all their statesmen and wise men know it;—yea, and much more than all this, they well know,* that while things remain in this state, they can never flourish. They must be poor, feeble, faint hearted, and wretched, always ready to join the basest and most cowardly, but never capable of a noble enterprise. They know all this: and yet they will, with their eyes open, strive to maintain the present mad system. They will keep it up till they are the scorn of Europe—till they share the fate of Poland—till their kings, ministry, statesmen, philosophers, wise men, and men of learning shall all fall a prey to their own preposterous folly—till they shall have their houses burned, their throats cut, their kingdoms destroyed, and their territories *sown with salt*.

Germany and France, while they have loaded industry with almost insuperable burdens, have, it must be confessed, afforded some important encouragements, both as to honor and emolument. They have, on the whole, made it better for people to be slaves than lazaroni:

for, though they are almost squeezed to death by monstrous exactions, extortions, taxes, imposts, excises, customs, tolls, duties, rates, tithes, fees, rents, contributions, donations, tributes, and several other species of public demand, yet many industrious people are able, notwithstanding all this, to acquire wealth, and to attach respectability to themselves and families.

(The English people excel all Europe in industry.) There are no bounds set to enterprise; and the farmers, tradesmen, and especially the merchants, avail themselves, to an amazing extent, of their advantages. This has long been their character, and it has long been their salvation. Give a people knowledge, industry, and virtue, and they will flourish. Nothing can depress them. A national debt, as heavy as mount Olympus cannot sink them—a revolution cannot crush them—a tyrant cannot long hold them prostrate, no more than the strength of one can resist the strength of millions.)

## TERRITORY.

Most nations of every age have been ambitious of extensive territories. Hence originates the desire of conquest, by far the most fruitful source of war. The charge that monarchies are addicted, more than other governments, to war and conquest, is by no means just. None of the ancient nations were more warlike or more greedy of conquest than the three great republics of antiquity—Greece, Carthage, and Rome. They seemed never satisfied while any nation remained independent of them. The situation of Europe is best calculated for small kingdoms and states. Its several parts are remarkably separated by large rivers, mountains, straits, and seas, which serve to impede the progress of armies, and check the rapidity of conquest. If modern republics have been less warlike than ancient, it is because they have seen less prospect of being able to cope with their neighbors.

No nation of very extensive territories ever long maintained its freedom. Rome cannot be brought as an exception to this rule, since it must be remembered, on the one hand, that the conquered provinces of that republic were governed with the most despotic sway, and

on the other, that Rome, in fact, lost her liberties immediately upon the fall of Carthage. It will hence follow that republicanism is better adapted to small than large territories. It is hoped that the United States may form one lasting exception. We give so much credit to the doctrine, however, that we strongly question the policy of enlarging our territories.

The Russian empire is one of the largest that ever existed. It includes a complete northern section of Europe and Asia, and, according to some late calculations, comprehends one seventh part of the habitable earth. This immense territory is governed by a most absolute, despotic sovereign. The Russians were little known till the reign of Peter I, called the Great. He extended his arms and conquests over the barbarous tribes which thinly inhabited the vast countries from the gulf of Finland to the sea of Kamschatka; and from the Caspian to the White sea. The rivers, forests, and extensive plains he passed, presented him greater difficulties than the defenceless people he conquered.

The long, active, and glorious reign of the great Catherine was, in a good measure, devoted to the improvement of his mighty empire: and she did much. She instructed and civilized her people—she organized a powerful and combining system of government, founded for the most part, on a humane and rational policy.

But how vastly distant from civility, humanity, and happiness, are the numerous millions of that empire! It is a country too large to be governed by any single mortal; and it will, probably, one day, fall in pieces by its own weight, under some feeble reign. Indeed the rebellion of Pugatshef, in the reign of Catherine, had like to have rent it in pieces.

The history of the reign of Catherine opens one of the most important scenes found in the annals of nations. Few reigns were ever more prosperous, and few monarchs ever governed with more consummate skill. She was loved and feared by her subjects: she held an extensive influence in the politics of Europe, both in war and peace; and she was surrounded by a group of great and very extraordinary characters. Such were the Orloffs, Potempkin, and several others.



Were it made a question, what extent of territory is most conducive to national happiness and security, we should be at a loss how to answer it. Little instruction could be drawn from experience; the histories of nations afford no certain ground for conclusion. Empires and states of all sizes, from that of St. Marino in Italy, which comprehended the inhabitants of but one small village on a hill, to that of the empire of Russia, or of Ghenghis Khan, seem at all times to have owed their safety and happiness to far other circumstances than their size. An independent state sometimes owes its safety to its poverty—sometimes to the virtue of its neighbors, but oftener to their weakness—sometimes to its own power and prosperity, but oftener far to its virtue and industry.) If size were of any account in the happiness or duration of a state, certainly Poland would have been happy, and would not have been torn in pieces by her rapacious neighbors. Spain would be very powerful and happy if power and happiness were the offspring of territories both rich and extensive. The same may be said of Turkey, Germany and many others.

Among the largest empires may be reckoned those of Sesostris, Nebuchadnezzar, Cyrus, Alexander, Cæsar, Ghenghis Khan, Tamerlane, Charles V, and Peter the Great. Among the smallest which have made any figure, those of Tyre, Judea, Sparta, Palmyra, Venice, and Britain. But from a careful attention to the history of these nations it will be difficult to determine which have been the most happy or secure. Probably, however, Venice and Great Britain, if we consider merely the condition of individuals, have been surpassed by few. Nations consist of individuals: and if the people of any nation are happy and prosperous it is of little consequence to them what the extent of their empire is. A nation considered as a body, state, or empire is not a creature which actually exists, and that feels pleasure and pain. It exists no where but in idea; nor even in that if, as philosophers now mostly allow, there be no such thing as a general idea. A nation, in fact, is an aggregate of individuals, united under certain laws and regulations for the purpose of mutual benefit. The great and only end of all national objects and measures is properly the good of the individual: and apart from

this the terms national glory, honor, character, interest, &c. are high sounding words without meaning.

If a nation in its collective capacity formed one great giant, as much larger than an individual as the nation is ; and this giant had organs, understanding, affections, and passions, equal to his dimensions—then might we talk of national glory, as a thing valuable and of importance to individual welfare. But certainly, if national glory is but the honor and respect which nations pay to each other ; and not to be purchased but by the palpable misery of a large proportion of its constituents parts\*—such glory is rather a curse than a blessing to mankind.

## CONQUEST.

If we except those of France, since the revolution, there have been few conquests in Europe, for the last five hundred years. The successes of the French under Bonaparte, as yet, hardly deserve the name of conquests. Their permanence in some measure depends on the life and fortunes of a single man. If the present emperor should, by any means, fail, or be removed, they would generally revert to their former state. A slight view of the geography of Europe will shew that it is favorable to the existence of small states ; and modern policy has erected a strong barrier against the ambition of heroes, and conquerors. Negotiations, treaties, and defensive alliances, have been carried to such a degree of perfection and to such an extent of refinement, that Europe has borne some resemblance to a society of individuals, in which the strength of the whole is exerted for the protection of individuals. How happy for man was this system carried still farther, that nations would see it for their interest, not only to abolish conquest. but war—that they would be willing to settle their differences in a grand court of justice, like the amphictyonic council.

The moderns, however, have shewn as good an appetite for conquest, as the ancients ; but have had the precaution,

\* It will be difficult to prove that the happiness of individuals is at all promoted by the entertainment of this phantom.

in their own defence, to give origin and effect to a scheme of policy which renders it far more difficult. Italy has been several times nearly conquered within five hundred years, but soon recovered. France was nearly conquered by Henry V, and Germany by Gustavus Adolphus : even Russia itself might have been overcome by Charles XII, if he had not been a madman. So, Sweden and Poland were nearly subdued by Margaret, the Semiramis of the north : and, indeed, there is scarcely a nation in Europe that has not been in danger of subjugation, but has escaped : and, except Poland, no one of any considerable note has been conquered in Europe for the last 300 years. The conquest of the empire of Constantinople, by Mahomet the Great, is the last of any considerable importance, till the tornado of French *republicanism* arose. Where or when that will settle, is known only to Infinite Wisdom.

Conquests generally, though not always, ruin the conquered. If they are small, they cost the conquerors more than they are worth—if large they often ruin them.—Thus as we have said before, the conquest of Nineveh hastened the ruin of the Medes—that of Babylon, the Persians. The conquest of Persia corrupted the Greeks, as did that of Carthage the Romans. Should the French, under Bonaparte subdue all Europe, France, which now forms a complete empire, would then be only a part of one : the seat of government might be removed, and she would become but a satellite : Bonaparte's successors might quarrel, and divide his dominions, as did those of Alexander ; and France might be liable to change masters and be fleeced from time to time by various competitors for empire. In her present boundaries, France bids much fairer for independence, happiness and duration than if she were to conquer Europe.

England forms an exception to our rule. She rose more powerful, after being conquered by the Saxons, the Danes, and the Normans. Whether the effect will be similar, should she fall under France we shall not pretend to say. There has been one eminent instance in Asia, in which both conquerors and conquered were equally benefitted. In 1644, the Tartars subdued China, and the descendants of Tamerlane ascended the throne of that ancient and mighty monarchy. The ferocious Tartars



gradually declined, or were lost in the immense population of China, and, in effect became the conquered people, by adopting the customs, and conforming to the manners of the Chinese. By this great conquest, the Chinese, grown effeminate, were strengthened, and rendered warlike; the Tartars were civilized and reduced to a settled form of society; perhaps both were equally benefitted, since, together, they form the greatest and most powerful monarchy in the world.

There are several circumstances in the present state of Europe which are awfully portentous. Several of the primary powers have greatly declined in the course of the past century, particularly Spain, Germany and Turkey, which in the reign of Charles V, held a commanding eminence. Indeed with regard to Turkey some great change seems to be impending. It is indeed mortifying to see the finest parts of Europe, the ancient nursery of the arts and sciences, from age to age, in the possession of a gloomy, savage race, insensible to the beauties, and incapable of appreciating the advantage of their situation.

They hold not only the great city of Constantinople, which has descended through the dark ages unimpaired, but, in general, all the remains of fine architecture in Greece and Asia Minor. Over all those classic grounds, held in such high veneration by the literary world, and from which, those who would wish to travel in quest of knowledge are in a great measure debarred, the Turkish standard is still waving.

## FRENCH REVOLUTION.

The French revolution threatens more serious consequences to Europe, than any since the fall of ancient Rome. It has utterly defeated every calculation and prediction excepting one. It was early foreseen and foretold that it would injure, or rather would not help the cause of freedom. The torrents of innocent blood shed in that horrid scene, could never fertilize the soil of liberty and justice. Those sacred names were used as a watchword, to commence an onset of tragic horror, at the sight of which Domitian or Commodus would have relented. They have injured the cause of freedom, and

they threaten to exterminate every principle of civil liberty. Where are all the republics of Europe? Where is Venice, who shielded Christendom from the Turks—who enriched Europe with her commerce? She survived the league of Cambray, but to experience a severe fate: she escaped the rock, and is lost in the whirlpool: she is subjugated, enslaved, ruined, and is no more known among independent nations.

Where is the once powerful and flourishing republic of Holland? Where the immense treasures of her bank, perhaps the richest in the world? Where her powerful fleets, by which she was able to dispute the empire of the sea with Great Britain? Where her universal commerce—her public credit—her importance, prosperity, and glory? It avails her nothing that she could once resist the arms of Philip II, and Lewis XIV—that she has, by unparalleled industry, turned the most unpromising spot in Europe into a garden. Her sun is set—her glory for ever faded, and she is humbled in the dust.

Switzerland, situated among the rocks and declivities of the Alps, a prize utterly unworthy of a great conqueror, is swallowed in the same gulf. The story of the brave and virtuous William Tell, must no longer be remembered. The days of liberty, independence, honor, and virtue are past, and the Swiss cantons must, without complaint or remonstrance, submit to the mandates of a foreign master, or perish by fire and sword.

The revolution in France has given the severest blow to the cause of civil liberty that it ever received since the foundation of the world. By one tremendous shock it has annihilated most of the lesser powers of Europe; and those which remain stand on doubtful ground.—Trace over the map of Europe, and see what it presents. Turkey is in her dotage; but were it otherwise, she is the hereditary foe of all christian powers—by her condition perfectly unable, and equally unwilling by her principles, to benefit her christian neighbors. The Russians, under Count Romanzow, severely shook her foundations; and should the Gallic conqueror, point the thunder of his invading columns at her head, her triple crown would form but a feeble defence: she must fall.

Poland has conquered herself. She managed her affairs so feebly, that her more powerful neighbors judged

it incumbent on them to help her out of her difficulties, and, by their interference, to afford her that quiet which she could not hope from her own energy and wisdom. They stepped in and performed an act, which Solomon himself, if alive, must confess to be a new thing under the sun. They dismembered, if we look merely at natural advantages, one of the most powerful kingdoms in the world, and partitioned her off with nearly as little disturbance as they would an uninhabited, unappropriated forest or island.

Italy is conquered and provinciated. Germany in fact, is dismembered; or, if that is saying too much, she is a huge, disjointed, unwieldy body incapable of vigorous defence. She can place no confidence in her best armies. Her government is without authority—her officers are traitors, and her soldiers cowards. An hundred thousand of them will stand still in their places and suffer themselves to be cut down. The millions of Germany, though naturally brave and warlike, will flee before the standard of Bonaparte, as grasshoppers, in a mown meadow, before the strides of a giant. It is time that Germany were conquered. When the army of any nation or state can conduct itself like the army of Mack, that nation or state is unworthy of independence: it is fit for nothing but to be enslaved—to be made scullions of servants in the kitchens of their conquerors. One vigorous campaign would be sufficient to enrol Germany with Holland and Italy.

Sweden and Denmark, though so loudly warned by the fate of Poland, their neighbor and ally, yet follow her example, and are far advanced in her path. The motto of their government should be *pride* and *poverty*, and that of their people *ignorance* and *misery*. They can scarcely maintain their independence, though let entirely alone. They cannot resist the arms, nor have they much to allure the avarice of a conqueror; which last consideration will probably be their shield.

Russia, from her local situation cannot interfere effectually in the south of Europe. Her strength though great, is like the *vis inertia* of nature. She has vast power of resistance, but is little disposed for a distant attack.

Prussia has no longer the great Frederick at her head. Her short sighted policy and feeble councils will soon restore her to her former insignificance; nor will she be



thought worthy to hold the stirrup of the modern Cæsar. In the present eventful struggle which threatens the liberties of Europe, the conduct of the Prussian cabinet is matter of admiration to a distant, impartial spectator. Does Prussia possess and feel that reciprocity of condition which will enable her to share, with France, the empire of Europe? That surely is the language of her conduct. She might have given weight to a coalition, but, when standing alone, a single campaign will make her an inconsiderable province of France.

Spain and Portugal are independent only in idea, and on paper. Their sovereignty is substantially vested in France. For a century past they have been but the effigies of kingdoms; they have a name to live, and are dead. In the last stages of a lingering but irrecoverable decline, they exhibit one amongst many other proofs, that a nation may perish by far other means than those of war and conquest.

The western shores of Europe, from the mouth of the Elbe to the straits of Gibraltar, are all under the power of France. From those straits her power extends to the south point of Italy—from thence to the head of the gulf of Venice, and from thence to the Rhine and Elbe; comprehending Portugal, Spain, Italy, Switzerland, France, part of Germany, the Netherlands, and the states of Holland. All these powers, if not provinciated, are in a state of degradation, waiting, in trembling suspense, the uplifted blow which shall subjugate them for ever.

The revolutionary parties in France, in quick succession, have rushed on, impetuous as a whirlwind, from monarchy to anarchy—from anarchy to democracy—from democracy to oligarchy, and from thence to despotism, which, of all forms of government, is probably the only one they are susceptible of, or can live under. They have already made more than one complete revolution. In the irresistible and mighty whirl of their affairs, they have brought to light a soldier of fortune, who unites the rapid genius and grand views of Alexander to the ambition and good fortune of Julius Cæsar. He has, even though not a Frenchman by nation, been able to curb, restrain, and direct the fury and pride of thirty millions of people, to fix a double bridle in the

jaws of mighty France. In the midst of flames, darts and daggers, he has founded and ascended an imperial throne, while thunders were bursting round his head and volcanoes beneath his feet. He now reigns triumphant over conspiracies at home or coalitions abroad.

Like the great heroes of antiquity, he has infused his own invincible spirit into his armies, which seem almost to rise out of the earth at the *stamp of his foot*. Let not Frenchmen complain of Bonaparte: he has done better for them than they could do for themselves, and has given them as good a government as they are capable of receiving.

There is but one power in Europe which can oppose any barrier to the crowning of his ambition: that is found in Great Britain. The British have been growing powerful by sea for several ages. Their power, on the ocean, has at length become greater than that of any other nation. They are masters of the whole world of waters: and, in a regular course of events, they must first be conquered by sea, before they can be by land. At present the fleets of England are superior to all the fleets of Europe beside. But great revolutions despise regularity, and delight in surprising mankind with unforeseen events; and, in the revolution we have been considering, events have taken place, which evince the weakness of calculation or conjecture, and warn us to be prepared for great and sudden changes.

The eyes of Europe, nay, of all nations, are now turned towards France and England. If we regard the passions, the motives, the interests and views of the parties, we cannot say less than that the struggle, which has already been long and fierce, is extreme and tremendous. Its issue, which involves great consequences, is still covered among the deep designs of the Almighty.

To an eye accustomed to view, in the affairs of nations, an overruling providence, the French emperor cannot be considered otherwise than as a special instrument of that providence the full designs of which no creature can foresee. It is not improbable that one end of this great revolution is to punish christian nations for their astonishing wickedness and ingratitude, under all their privileges, which they have spurned and trampled in the dust: and, of course, that the wheel will continue to roll till those whom God

has marked out as the objects of his anger shall be sifted out and driven away before the rough wind of his indignation.

Infinite wisdom attaches less value and importance to states and empires than men do. To the All-seeing Eye, an empire is but a bubble; even all the nations of men are but as the dust of the balance—a thousand years are but as one day, and one day as a thousand years. That providence, whose wheels are high and dreadful, crushes, in a moment, the grandest of human institutions; whose foundations were deeply laid and strongly fortified: and whose superstructures have been rising and decorating for ages.

To those who place confidence in the truth and reality of revealed religion, the present seems a moment of peril and alarm to the old national establishments of Europe, whether civil or ecclesiastical. It is their almost universal belief that the time cannot be far distant when the Son of God is to put down all rule, and all authority and power, and set up his own kingdom throughout the world. Before this great event there must be changes and revolutions; and the Almighty Redeemer shall, in his own time and way, show who is the blessed and only potentate, the King of kings and Lord of lords.

Whatever may be the advantages and improvements of Europe, in its present state, (and they are many), we there see many reasons to deplore the folly—the depravity and the madness of our species. The life of man, when compared with endless duration, or even when viewed with relation to the important ends of his existence on earth, is very short. To see nations eagerly engaged in mutual destruction, laboring incessantly to push their fellow creatures from the stage of action, is shocking beyond expression. Yet such seems to be the business of the principal powers of the most enlightened and civilized quarter of the globe. They surely are as forgetful of their duty and destiny, as they are mistaken in the pursuit of happiness. How ill prepared are they to go from the crimes and horrors of the bloody field, into the presence of their final judge?

Is the tide of ruin and desolation never to cease? Are the dark ages returning, with redoubled horror, upon



mankind—or shall light and peace break forth like the sun from behind a cloud?

.....“Thou only know’st—  
 “Thou, whose broad eye the future and the past  
 “Joins to the present, making one of three.”

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## CHAPTER XI.

### THE PRESENT STATE OF ASIA.

THE people of Asia may be considered under seven grand divisions. The Russians possess the northern, the Chinese the eastern, the Indians the southeastern, the Persians the southern, the Arabians the southwestern, the Turks the western, and the Tartars the central regions of this great division of the globe. Our view of Asia, though very brief, will be twofold. We shall first direct the eye of the reader to these grand divisions separately, with an intention to notice some of the peculiarities of each; and, secondly, we shall notice certain things in which they all agree, and shall close with remarks applicable to the whole.

#### I. RUSSIA IN ASIA.

Few governments in the world are more despotic than that of Russia; and, for the last hundred years, that government has generally been in hands which managed its proper machinery with incredible skill and energy. From Petersburg, the royal residence, situated at the head of the gulf of Finland, this empire extends eastward to the amazing distance of several thousand miles, to the eastern ocean, or sea of Kamschatka. Yet, over so considerable a portion of the globe, the imperial mandates are spread with astonishing celerity, and are obeyed without murmurs or delays.

The Russians of Asia are of a more mild and amiable character than those of Europe. Their numerous tribes live in pleasant countries; their towns and villages being situated in extensive plains, and on the banks of noble

and majestic rivers. It is said there is scarce a hill of any considerable size from Petersburg to Pekin; and through those vast plains many rivers meander in various directions. Some late geographers say there are no less than eight rivers which run a course of two thousand miles. But the north of Asia, like that of Europe, still abounds in forests, many of which are of very great extent.

The people in those extensive countries are yet in a barbarous state, not very many degrees in advance of the savage. They have no point of union, nor combination, but what is found in the powerful arm of government. They speak many languages, and are of many different religions; for although the christian religion and the Greek church are established in the empire, yet most of the remote provinces are still pagans, or, indeed, have no settled notions of the Deity, or forms of worship.

But notwithstanding many gloomy and forbidding circumstances in the condition of the Russian empire, it is probably improving faster than any other part of Asia; or, to speak more properly, it is improving in some small degree, which can scarcely be said of any other part of that quarter of the globe. The people are becoming more agricultural—a regular commerce begins to awaken a spirit of enterprise—civility gains ground—the arts and sciences are spreading their benign influence in some very remote provinces. The great Catherine erected schools, and opened several missions in the provinces bordering on Kamschatka, and offered adequate encouragement to emigrants disposed to settle in those countries.

The vast plains of Russia facilitate land carriage, and her numerous large rivers render easy the transportation of their various commodities from one country and region to another.

As early as the tenth century, the Russians make some inconsiderable appearance in the histories of Europe. The capital of the empire is Moscow. There every monarch must be crowned before he can be acknowledged sovereign of all the Russias. But the empire was in a state of the utmost barbarity before the reign of Peter the Great. No monarch of modern times, or, perhaps, of any age or nation, ever did more for his

empire than Peter did for his. He condensed the resources of a multitude of tribes—he combined their strength in a regular plan of government—he put a stop to their incessant wars among themselves—he exterminated innumerable banditti of robbers, which infested, and fearlessly ravaged all those countries—he built cities, removed forests, caused the earth to be cultivated, settled the inhabitants of his empire in fixed places, and reclaimed them from the roving life and precarious subsistence of the Tartars.

Peter did more than all this. He did not encourage merely, but he originated the arts and sciences among his people. He built a city which, in less than a century, merited a place in the first rank of cities. To that city, he invited, from all parts of the world, the most able mechanics, and the most elegant artists, whom he encouraged with royal munificence. Not contented with a *most powerful land force* ; he determined to be known on the watery element. With this view he became a ship carpenter, and worked with his own hands in the ship yard : he studied the art of navigation, and practised it—he surveyed the shores and coasts of the Caspian sea, and drew, with his own hands, an elegant chart, which he presented to the museum at Paris : in short, he raised his empire to the first rank among the powers of the world.)

There is something singular in the military character of the Russians. They are remarkable for passive valor. It is said they will endure the greatest fatigues and sufferings with patience and calmness. They will resist better than make an onset, though it is certain that very few nations in the world produce better soldiers than the Russian. They have had several considerable wars with the Turks and Persians, over both of whom they have gained great advantages. It has been thought they would expel the Turks out of Europe, and put a period to the Ottoman empire. Count Romanzow, in the reign of the great Catherine, defeated them in a series of battles—carried terror and conquest almost to the heart of the empire, and filled the world with the fame of his victories.



## II. TURKS IN ASIA.

We have already noticed the history of the Turks ; but, in this place, it will be proper to regard them, a moment, as an Asiatic power : and, in so doing, we cannot avoid the reflection, how different the people in the east have fared from those in the west of Asia. In the east, the empire of China, like a majestic luminary, has shone in glory uneclipsed and unrivalled for 3000 years. In the west, the Assyrians, the Persians, the Greeks, the Romans, the Goths, the Saracens, and at last, the Turks have driven the ploughshare of destruction over the fairest provinces of the earth. To an eye or to a mind that can contemplate 3000 years as we can a day, the people in the west of Asia must have appeared like a nest of serpents, incessantly striving to destroy one another ; but the simile utterly fails ; for a nest of serpents, a den of tygers, the gloomy haunts where the deadliest monsters and dragons meet in concourse, are scenes of peace and friendship in comparison with those wretched countries.)

After the wars of the Saracens and crusaders had spent their rage in western Asia, the Turks, like an eruption of furies from the bottomless pit, overrun those countries. They established four independent kingdoms, whose capitals were Iconium, Bagdad, Aleppo, and Jerusalem. These institutions perished, after a while, in the furnace of their own vices ; and, from their ashes, the Ottoman Turks, about the beginning of the 13th century, arose, to complete the wretchedness of Western Asia, in which their territories were much the same as those of the Romans.

The remnant of the ancient inhabitants of those once flourishing countries are now miserable beyond the powers of description. It will suffice to say that they have no security of property or life. The petty tyrants, to whom the grand seignior commits the governments of those provinces, exercise their vices and villainies without remorse and without restraint. In Thompson's and Volney's travels through Syria and Palestine, the character and condition of these wretched beings are fully described.

The Turks themselves are not a whit better off than the other inhabitants. They are equally subjected to a barbarous tyranny, liable to similar extortion and injustice. They have nothing they can call their own—no right—no property—no security. They are liable to be murdered at midnight by unknown messengers, and for unknown crimes; or they may be strangled at mid-day, in the midst of their friends and families, without any consciousness of guilt—without any form of trial; even without accusation or subsequent reasons assigned.) “Mystery,” says one of the above writers, “reigns round their habitations.” All is fear, concealment, melancholy, and distrust: they are forced to conceal their food and raiment—they dare not make any show of opulence; for the possession of wealth would work their ruin.

The Turks, considered in all the various traits of their character, are probably the most unlovely of all nations. Their character is dark, unsocial, jealous, cruel, and beastly, in its tranquil state. They are strongly addicted to the rough and violent passions; and when roused, their rage is vindictive, deadly, and horrid beyond expression.

The christians of Asia are generally in Turkey. Their state is truly deplorable. They are literally trampled in the dust, and the vilest of mortals reign and triumph over them. They have but a name to live and are dead. They generally subscribe to the tenets, or rather the superstitions of the Greek church—but have departed far from the standard of truth—and their distance from the purity and simplicity of the gospel is immense. It is to be feared that they retain little more than the name of christianity.

The provinces of Turkey in Asia exhibit a melancholy proof of the changeable nature of all human affairs: they witness, to every observer, that the most flourishing institutions may decay and perish for ever. Those countries were once rich, powerful, and happy. They were blessed with a mild and genial climate—they enjoyed freedom and prosperity—they were among the most enlightened and wise of the human race: but how changed is the scene! Such of their advantages as a bad government could not destroy, nor a barbarous people

annihilate, have become useless, or are altogether unknown. Their fertile fields have lain so long uncultivated that their fruitfulness is forgotten. Their fine harbors are visited by few sails except those of foreigners. The ruins of their ancient cities and temples are stupendous proofs of the opulence and glory of former ages, and of the degeneracy and wretchedness of the present times.

If the Turkish power, in Europe, is on the decline, which is not to be doubted, it is much more so in Asia. The connexion between the parts of that extensive empire is growing more feeble, and evidently declines with the energy of government; a disease natural to great empires, whose distant provinces, if powerful and rebellious, will bring more expence than profit to their masters—and, if weak and defenceless, will certainly not be worth defending.

The government of the Turkish empire bears some faint resemblance to the feudal system; but, in one important respect, perhaps more to that of the ancient Romans. The revenues of the provinces seem, some how, to be farmed out. Each bashaw, or superior lord, undertakes to pay such a sum annually into the public treasury: and he has a province, district, or city allotted him, on which he is to levy that sum; and, in fact, as much more as his ingenious and merciless avarice can lay hold of. If the province is large, this bashaw or bey commonly parcels it out, in the same manner, to his vassals. Every species of oppression and injustice—of cruelty and extortion is practised—and has been, for so long a time, that the whole country is completely ruined, and, though naturally rich, has become one of the poorest in the world. By these means, the Turkish empire is fast declining, and, by one vigorous effort of some neighboring power, might be overthrown. Thirty years ago, it was thought the Russians would accomplish it. It is now laid out as a part of the future task of the modern Cæsar.

### III. ARABIANS.

We have already taken some notice of the origin and general history of the Arabians. A remarkable circumstance respecting them is, that they have never been con-



quered.) For that, however, two very natural reasons may be assigned : first, they have never possessed much, which was worth conquering, or could allure a conqueror—and secondly, the situation of their country is eminently secure from invasion, especially considering their mode of defence. Their country, which is upwards of a thousand miles square, forms exactly the southwest part of Asia, as Spain does of Europe ; and is commonly divided into three parts, viz. Arabia Petræa, Arabia Deserta, and Arabia Felix. Arabia Felix, or the Happy, is said to be one of the most delightful regions upon earth. The truth is, these flattering accounts are more frequently taken from legendary tales, than from real facts. In such parts of Arabia as are well watered, vegetation is, indeed, luxuriant beyond conception ; and some of the most valuable odours and choice perfumes are the produce of that country. The people generally live in tents, and, of course, their manner of life is roving, like that of the Tartars and Scythians. Obtaining a precarious subsistence with little labor, they are addicted to every species of theft. They will receive you with kindness—entertain you with the utmost hospitality—divide with you their last loaf, and then increase their store by stealing from you all that you have. They seem to prefer not to take life, but, on an emergency they will rob and murder.

Arabia has been governed, at times, by powerful monarchs, who have brought great and very effective armies into the field ; and various attempts have been made to subdue and explore that country by their powerful neighbours. Arabia Felix is, indeed, a sequestered country. It is skirted round on all sides by seas and sandy deserts ; and the nature of the country and the modes of fighting practised by the Arabs, have rendered it difficult and dangerous of access ; and it has been regarded as a kind of mysterious and forbidden ground.

The last attempt to conquer this country was made by the Turks commanded, if we mistake not, by Amurath II, about the year 1468. The haughty Turk, at the head of a great army, flushed with continual victory, advanced into Arabia, determined to rend the veil which had long covered that country, and to know what was in it, and whether it was worth conquering. As he advanced to-

wards the interior of the country, a herald, on horseback, met him, and warned him to retire, telling him that though the Arabians had no war with the Turks, yet, if he advanced farther, he would have reason to repent of his temerity. The sultan treated the message with contempt, and pushed forward at the head of his army. At length there was perceived a cloud of dust arising, and before the cause of it could be well discovered, his army was attacked by a formidable column of 40,000 horse. Their approach was like a whirlwind; and the Turks, already, wearied with wading in the sand, were blinded and suffocated with dust, and were cut in pieces without much resistance. The sultan mounted on a fleet horse, had the good fortune to make his escape, with a few of his guards, and recover his own dominions, and being fully satisfied with one attempt upon Arabia, he chose rather to sustain his disgrace, than retrieve his honor by hazarding a second.)

The Arabian horses are famous for strength and swiftness; and the men of that country are excellent horsemen. So great is their dexterity, that it is said they will throw forward their lances and recover them from the ground while on full speed. Their mode of fighting is extremely desultory, and their military tactics peculiar to themselves: yet their attack is fierce and terrible, and can only be resisted by the most disciplined valour.

The Arabic language is soft, liquid, and harmonious, by reason of an uncommon prevalence of vowel sounds. Notwithstanding the singular character of this people they have not been destitute of science. During the dark ages, the Saracens were, perhaps, the most scientific people in the world. They introduced learning into Europe. Several of the sciences they improved; and they justly claim the honor of being the inventors of algebra. In arithmetic we follow them generally, and especially in the use of their numerical characters.

It is both difficult and dangerous for Europeans to travel in that country.) The hardships and perils to which they must be exposed, are very great—of course the present state of the country cannot be very well known. We shall close on this article with remarking how wonderfully fitted mankind are to sustain the inconveniences

of all climates. The Bedouine Arabs, in large collections or hordes, at certain seasons of the year, will visit the sea ports and commercial cities, for the purpose of bartering their commodities, and procuring such articles as they need. When this is done, they plunge again into the trackless regions of their native deserts, where they spend the year. But how they live, or what they subsist upon, that Being only knows, who clothes the fields with grass, and feeds the young ravens when they cry.

#### IV. PERSIANS.

The Persians alone, of the ancient empires in the west of Asia, have preserved and perpetuated their existence as an independent nation.\* They were, indeed, subdued by Alexander, but that conquest, at last, terminated in the overthrow of the Greeks themselves. The Persians became surprisingly renovated, and were able, on the decline of the Greeks, to resist the arms of Rome, as well as those of the Scythians, Saracens, Turks and Russians. In the year of Christ, 1750, the celebrated Thamas Kouli Khan ascended the Persian throne, and was one of the most powerful monarchs of his time. He invaded India—took Delhi, and returned to his own dominions, loaded with immense riches. No power baffled and defeated the Turks oftener than the Persians did; and Emir Hamzi, the famous Persian, was doubtless, the greatest warrior in Asia during his time. Had he not been cruelly murdered, as was supposed, by the order of his unnatural father, he would probably have put a final stop to the progress of the Turkish arms.

The Persians, as a nation, are brave, polite civil, and courteous to strangers; but extremely ostentatious, vain-glorious, and proud. Their country, like Arabia, can boast of some most pleasant and delightful places. All travellers speak in raptures of the richness, luxuriance, and pleasantness of the vale of Shirans: but, in general, Persia is excessively dry, having few rivers, brooks, or springs of water. It is no easy matter to conceive how

\* The Arabians can hardly be considered as a political body, constituting an empire.



the inhabitants obtain a sufficiency of water for necessary uses. They seldom have rain, and no country has a more arid atmosphere.

In very northern climates, dire necessity compels mankind to continual labor, to avoid perishing with cold and hunger. In the middle countries of the temperate zone, industry is partly necessary to subsistence; but it is oftener prompted by honor and ambition. But as we approach the torrid zone the earth produces more spontaneously; where it is fruitful it is abundantly so, and the people are able to live with little exertion. It is impossible that the inhabitants of hot climates, as for instance, of Arabia and Persia, should exercise the laborious industry of England and Holland: and, of course, they are provided for without. It is however worthy of remark, and of gratitude to Providence, that in very hot climates, great industry is rewarded with great profit and advantage; as in the cases of ancient Carthage and Egypt. If the people of southern climates, adapting their labors to the nature of their countries, would practise the industry of the north, empire, independence, and glory would soon return to those countries they have long forsaken; and would certainly give a preference to their ancient seats.

To form a just estimate of any nation, it is necessary to look carefully into their internal as well as external state. Our views of the people of Asia, in these respects, must be imperfect and superficial at best. There is but little intercourse between the Persians and any nation of Europe. The wide difference in language, manners, religion, and government, sets bars between them very difficult to pass. We cannot but believe that the condition of the great body of the people in Persia is very miserable. (The superstition, absurdities, and even vices of their religion are extreme.) Their government is cruel, capricious, and arbitrary. Many things are there sanctioned by custom, which in any part of Europe, would fill mankind with horror and rage, if we except Turkey: and even the Turkish government is less despotic than the Persian.

People of fashion in this country are graceful in their persons; and though their complexion is somewhat darker than that of the European nations, yet their countenances

ces, rather Roman than Grecian, are expressive, and often display the most delicate lines of beauty. But the common people, who are much exposed to the sun, are considerably swarthy.

The Persians have neither greatly excelled, nor been greatly deficient in literature. The late justly celebrated Sir William Jones, the most skilful in Asiatic learning of any European of modern times, has given some elegant specimens of Persian poetry in English translation. They can, however, boast of no very great writers, either in poetry or prose. Notwithstanding all their attainments, they must be considered in the light of barbarians; and it is difficult to say whether they are now emerging from, or sinking deeper in ignorance and barbarity.

## XV. TARTARY.

The boundaries of Tartary have never been ascertained. The central regions of Asia, from time immemorial, have been inhabited by numerous tribes of roving people.—They have rarely been combined under one head, although that event is supposed to have taken place in the 13th century, under the reign of Ghenghis Khan, and again in the 15th, under Tamerlane. These people were anciently called Scythians. Their character has been surprisingly uniform in all ages. During the time of the four great monarchies, whose history has been sketched in the first volume of this work, they were but too well known by their formidable irruptions into the civilized provinces of Asia and Europe; the first of which was in the reign of Cyaxares I, king of Media.

Our best geographers state very little with certainty concerning the vast countries of Tartary. Travelling in those countries is difficult and dangerous; and the nature of the intercourse kept up with them, by their more civilized neighbors, is not such as to draw very satisfactory intelligence from them. They may be regarded as fruitful sources of regret and sorrow. From various circumstances and known facts, it is not to be doubted that the middle parts of Asia equal in richness and fertility, and especially in pleasantness and beauty, any part of that continent. Though vastly distant from the ocean, the countries are well watered and extend almost the width of the

temperate zone. They have numerous lakes, where numberless rivers and rivulets discharge their waters. Their majestic rivers meander slowly through delightful and extensive plains. The verdure of an almost perpetual spring clothes their banks in perennial bloom and sweetness. Yet those fair scenes seem formed only to be seen by the eye of savages, never to be enriched by handsome villages and flourishing cities; or made the charming abodes of science, virtue, order and humanity.

The Tartars, though not entire savages, are but little better. They are very slovenly in their persons and dress, and have no notion of cleanliness, taste or order in their habitations. Their property consists chiefly in horses and cattle, of which some of them possess a great number. Their title to land is mere occupancy. When they have consumed the pastures of a particular place, they remove to some other. They claim no title to any place but what they possess for the time being. In some places, however, they have habitations more settled, and do even live in cities.

They seem to have no regular or consistent notions of religion or government. They commonly profess subjection to some chieftain and in time of war, or upon an excursion for rapine, follow his standard; but, as to the nature of their civil government, or whether they have any, properly speaking, we are not prepared to say.—They certainly have ideas of a distinction between right and wrong, on which they found certain maxims, resembling a code of morality; but their penal code differs little from an indefinite rule of personal retaliation.

There seems to be no prospect of their improving in either of the three important articles of religion, government, or civilization. We think ourselves warranted in saying that they have not improved for the last two thousand years, in either of these respects.

## VI. INDIA.

The river Indus gives name to nearly one quarter of the surface of the terraqueous globe. One of the great oceans—half the islands in the world—nearly a quarter of the continent of Asia, and all the original inhabitants of the new continent are called after it. The country of



India forms the south part of Asia, as Russia does the north. North of it lies Tartary—east and south the Pacific and Indian oceans, and west the empire of Persia.

The wealth of India has, in every age, been even proverbial. So great is the fame of its wealth, that when we hear its name pronounced we immediately think of a land of wealth. The riches of India consist in the natural fertility of the soil, which is heightened and perfected by the best climates—the advantages of commerce and navigation—the greatest plenty of all the necessities, conveniences, and luxuries of life—rich mines—an abundance of gold, silver, and jewels; and a race of people who seem to be naturally virtuous, honest, pacific, ingenious, industrious, somewhat enterprising, and immensely numerous. In the course of their commerce, they are not fond of receiving the commodities of other nations in exchange for their own; they never pay money, nor make war upon other nations.

Exclusive of the internal trade of India, that country has, from the earliest ages, carried on two great branches of foreign commerce; one by land and the other by sea. As from that country every thing valuable, beautiful, rich, or useful was to be obtained, all commercial nations sought an interest in its trade. The Chinese, the Tartars, Persians, Arabians, Syrians, and Egyptians, traded with them by land; and the numberless commodities of India were transported by numerous caravans, on the backs of camels, dromedaries, mules, and horses, to very distant nations. The wealth and glory of many ancient cities of Asia rose from this trade; of which the splendid and magnificent city of Palmyra was once the grand mart and emporium. This city, situated between Arabia and Syria, bordering on the deserts, was once the deposit of the wealth of the east, from whence it was again dispersed through numerous channels to the west of Asia, to Europe, and Africa. This city, far more splendid, but less warlike than Rome itself, flourished for ages, and was at length destroyed by the emperor Aurelian. Its last monarch was the illustrious but unfortunate queen Zenobia, whose counsels were directed by the celebrated Longinus, as already noticed, one of the last luminaries of Grecian literature.

The Phœnicians, Carthaginians, Greeks, Sicilians, and Romans, and, in later times, the Italians and many other powers of Europe, have pursued the Indian trade by sea. Till the Portuguese had doubled the Cape of Good Hope, the common voyage to India was from the ports of the Red Sea, through the straits of Babel-mandel, and across the Indian ocean. The majestic ruins of Palmyra demonstrate the former greatness of her wealth and commercial importance : indeed the same remark applies to the great cities of Egypt—to Tyre, Sidon, &c.

At present the naval commerce of India is almost engrossed by Great Britain, whose subjects, tributaries, or allies, extending far up the river Ganges, are said to comprehend some of the fairest and richest parts of India. The British trade to India has become the most lucrative, important, and dignified system of commerce ever carried on. It cannot, indeed, be viewed without astonishment. The English people, by means of the South Sea and India companies, are able almost to command the wealth and credit of the globe.

The interior parts of India, especially beyond the Ganges, are but little known. It is a very great country, and somewhat more mountainous than the more northerly parts of Asia. The people of India, regarding the whole section of Asia called by their name, are probably among the most mild and pacific of all the human race. They never have been famous for war in any age. They have doubtless had wars, both foreign and domestic, and perhaps several which we have no knowledge of : they have several times been invaded, in different ages of the world, as it is said, by Sesostris, Semiramis, Cyrus, Alexander, Ghenghis Khan, Tamerlane, and, of late, by the Persians, under Thamas Kouli Khan. But the English invasion of India will be attended with the most serious consequences to that country ; and it is feared, with little good. Their conquests comprehend nearly as great a territory and as many people as they possess in Europe. But if those conquests have increased the power of Great Britain they have produced a contrary effect on the unhappy Indians. They have quite altered the face of things in that country. The name of Hastings will descend to posterity

blackened with indelible guilt and infamy ; and it would be well for the English people if Hastings were the only man who has been guilty of exercising cruelty, extortion, and outrage upon the defenceless Indians.

Hastings, after remaining long enough in power, in India, to amass a princely fortune—after practising the most horrid, outrageous cruelty, and every crime which can blacken and deform the human character, returned, in triumph, to his native country, to enjoy in quiet the spoils of innocence, and to riot in luxury on the fruits of extortion. A feint was made towards bringing him to justice : but what was the issue ? Instead of suffering an infamous death for crimes worthy of eternal perdition, his wealth enabled him to set justice at defiance—his infinite turpitude was gilded over with a title of nobility, and he became *lord Hastings*.

The English conquests in India will probably be attended with disastrous consequences to that country. The Indians will directly lose all motives to industry ; and, in addition to their own constitutional and national vices, they will learn those of their cruel conquerors and unjust oppressors. Industry and enterprise can only go hand in hand with liberty and justice. Those people, finding themselves oppressed, insulted, crushed, and for ever abandoned to hopeless slavery and misery, will give up all as lost—will become utterly useless to themselves and others, and regard death as the only alternative of hope. The country will grow miserable and poor, and will follow the footsteps of Carthage, of Egypt, and of all western Asia. Trade will gradually fall, and the wealth and abundance of those countries exist only on the page of history. Should they change masters they would still be the losers—should Great Britain fall, even independence might re-visit India too late. What advantage could Egypt or Syria reap from the fall of the Turkish empire ? Nothing but the slow revolving wheel of numerous ages, or the more immediate intervention of almighty power, can restore those unhappy countries. Before any probable or natural course of events can restore the west of Asia to what it once was, it is probable the destiny of the earth itself will be complete, and the wheels of nature cease to move.



The Indian character and temper seem very mild and placid; yet no nation are more inveterate or more obstinate in their religious prejudices. With them religion is, properly speaking, the property and business of a particular class or set of people. The rest neither know, nor are allowed to know or care any thing about it. They have certain notions of Deity, of futurity, and of virtue and vice. The people at large are required to perform a certain routine of duties, consisting chiefly in useless formalities, and unmeaning or ridiculous ceremonies: but as to the great business of intercourse with, or knowledge of the Deity, it is wrapped in mystery, and belongs to the priests or bramins.

The immense country of India, from the river Indus to the eastern ocean, was probably never united under one government. Its present state is not clearly known to the best of our geographers. Monarchy is the only kind of government existing in any part of Asia; but, in India, it seems to be of a less fierce, cruel, and despotic nature than it is in the west. The most predominant crime among the Hindoos is said to be suicide.—They have little fear of futurity, and are impatient of present evils: they therefore take, as they suppose, the directest way to get rid of them.

When shall they become free, enlightened, and happy? As far as we know, they rather degenerate than improve. In the time of Cyrus the Great, they were more enterprising, and probably far more powerful than they now are. Under the command of Porus they made a formidable resistance to the conquering arms of Alexander; but now three or four British regiments will strike terror through India—subdue their most powerful princes, and levy contributions on their most opulent provinces.

## VII. CHINA.

The Chinese are truly a wonderful people, and China, in various respects, is the most extraordinary empire that ever existed. Whether we regard length of duration, number of inhabitants, their uniformity, steady œconomy, and amazing industry, the world has never furnished a paralled to China.

According to the best accounts which can be obtained on the subject, China has been a great and flourishing empire nearly 3,900 years. She has held one steady and dignified course, while the nations in the west of Asia and Europe have been fluctuating like waves, and expiring like meteors in a troubled sky.

The accounts given of the population of China, though seemingly credible, are perfectly astonishing. There are said to be above three hundred millions of people in that empire—of course more than one third of the inhabitants of the whole globe. But China possesses every advantage necessary to sustain a great population. Nearly as large as half of Europe, her territories lie in the pleasantest part of the temperate zone, and abound in many of the most useful productions of the earth. China produces whatever might be expected from an excellent soil in the highest state of cultivation. Such is the unparalleled industry and diligence of this people, that their country, though more than 1200 miles square, is all under the most advantageous improvement. They suffer no land to lie waste. Their steep side-hills and mountains, even to their summits, are tilled with as much care as we till our gardens. The very mild winters which prevail in the middle and southern parts, render their subsistence attainable with far less labor and expence. They have no need that their country should be half covered with forest to supply them with fuel.

The Chinese subsist more on farinaceous food than the Europeans. Their country produces vast quantities of rice, which forms the chief article of their diet, and is a most nutritive and agreeable kind of food. Regularity of life, industry, subordination, and a particular cast of genius, form the discriminating traits in the Chinese character. In many nations, and especially in Europe, there is a certain unevenness of mind—an instability and eccentricity of character, which renders mankind fickle, rash, volatile, and often perfidious. The Chinese have less of this than any other nation. Their habits, customs, and modes of life are laid on such solid foundations, and have, for an uninterrupted course of nearly forty centuries, acquired a maturity and permanence which will be broken up only with their empire.

Europeans who have seen the interior parts of China, are astonished with the marks of their industry, which appear in every thing that strikes the eye. The vastness of their cities—their highways—their bridges of amazing form and construction, and especially their canals, exceed those of all nations. The country is peculiarly favorable for canals, and it is intersected and cut into almost numberless islands, by those beautiful, artificial rivers. Many of their vessels are a kind of floating houses which can carry sail, in which families live, are brought up, and transact all their business: and as many people live on the water as on the land.

The face of their country is formed by spacious plains, and regular hills, with some mountains. The suburbs of their great cities are formed by large and populous villages, and their villages, overspread all the country; so that you scarcely know what is city and what is country. The country at large resembles an unbounded continuity of flourishing towns and villages. Their style of building is not very superb; yet, in the article of house painting, no nation equals them. Their houses are covered with paint which appears like varnish or japan work, which gives them a glossy brightness, and will resist the sun and the weather. The internal structure of their houses is far inferior to those of our own country. But there are certain evils which, at times, result from their immense population. In spite of all their industry they are considerably liable to a scarcity of provision.

The people of China are divided into various orders, among which an invariable, absolute subordination reigns. These classes know, perfectly well, their rank, their privileges, and their duties. They seldom interfere with one another; nor does any person rise to a higher rank, unless it is by some uncommon occurrence. The various orders of people are distinguished by the color and fashion of their dress; and what is very remarkable, the dress of all ranks and orders is regulated by law.

The Chinese monarchy, though absolute, seems to be the mildest, and perhaps is the wisest in the world. It is in a great measure patriarchal. The sovereign is regarded as the father of his people: he consults their in-



terest, endeavors to promote their happiness; and they, in return, seldom resist his will. The government is extremely jealous of the powers of Europe; and with great reason. The late English embassy, conducted by lord Macartney, proved utterly useless. The emperor of China, after having graciously received, and for a while entertained the English ambassador, gave him a kind of tablet, on which was written certain moral and civil maxims of advice respecting the conduct of kings, and desired him to present it to his master, the king of England, as a token of his friendship.

The Chinese despise the idea of receiving improvements from other nations, and especially from Europe. In religion, government, art, and science, they adhere firmly to their ancient customs and maxims. Their religion is a mixture of superstition, idolatry, and certain moral maxims and rules drawn from the institutions of Confucius, their ancient law-giver.

The conduct of the jesuits and other Romish missionaries was the cause of closing and barring the doors of China against all christian nations. They were found to be interfering with the government and internal policy of that country, and of course were for ever debarred all intercourse. That was a most unfortunate event, as it fixed in the minds of the Chinese a prejudice not soon to be wiped away.

## VIII. ASIA IN GENERAL.

I. It is time we dismiss the consideration of particulars, and take a more general view of this noble and important quarter of the earth. The almighty Creator and Governor of the world has distinguished and dignified Asia above the other grand divisions of the globe, in various respects. Here the grand progenitors of the human race began to people and replenish the earth. Here the delightful bowers of Paradise diffused their fragrance and displayed their beauty. Here the first empires were founded, and the first principles of social order and civil combination began their career. From this as from a central point, the first families of the earth were spread abroad, and grew into nations and kingdoms. Here the mighty work of redemption was accomplished, by the

incarnation and death of the Son of God, to bring about which was the ultimate design of creation and Providence: and here was first set up that kingdom which was to endure throughout all generations, and which was finally to fill the earth with its glory.)

2. As Asia is the largest of the grand division of the globe, so it, in general, possesses the most excellent soil, and the fairest and most regular climates. It produces, accordingly, every thing useful, valuable, rich and beautiful. The most important and useful kinds of grain—all the precious metals—a great variety of most valuable jewels—the richest silks—the most excellent drugs and medicines; and in a word, all the necessities, and all the luxuries of life are there obtained in the richest abundance and many of them with little labor or expence.

3. Asia seems to have been a region best adapted to the culture of the human species. We infer this from a remarkable fact, viz. that the savage nations of Europe, Africa, and America are, and have been in every age, far more savage, and sunk much deeper on the scale of reason than those of Asia. Indeed, it has been affirmed by some, that a savage nation never existed in Asia. The Scythians and Tartars were nearest to a savage state; but how far, indeed, were they above that state in several important respects. Their skill and power in war has been far superior to the savages in the other quarters of the world. They had nearly conquered the Medes and Persians, and were always a terror to the Greeks and Romans. Their invasions have been conducted with a deep policy, and their battle was always terrible.

4. The Asiatics are generally of a milder and more pacific and amiable character than most other nations. This is very perceivable in the Russian empire, so soon as you pass out of Europe into Asia: you observe milder manners, and even a more soft and engaging countenance, together with more hospitality, and urbanity of treatment. The Persians and Hindoos are graceful and elegant in their form, and their deportment is politely civil, indeed, Persia may, in some respects, be called the France of Asia. The ground we have taken in this article is justified by comparing the wars of Asia with those of the other parts of the world.

A few great conquerors in distant ages of the world have made considerable commotions, but in regard of wars when did Asia ever resemble Europe in the times of Alexander, Cæsar, Constantine, Charlemagne, Lewis XIV, or Napoleon? When was Asia seen in the state in which Europe has been for ten years past? Never since men were upon the earth. Should it be objected that they are pacific because they are ignorant, for sake of peace then, let all nations become ignorant as soon as possible. But that is not a fact. It is not owing to their ignorance. The governments of China, India, Persia, and Arabia know as well the state of their neighbors as those of Europe do.

According to the tenor of the above objection, it is much best for nations to be ignorant. If knowledge will set men to killing one another with diabolical rage and infernal malice; yea, if it will make men, in this respect, worse than devils, it had better be let alone. Our Saviour affirms that there is a degree of union in Satan's kingdom; and a great poet rather improves upon the idea :—

“ Devil with devil damn'd firm concord hold—  
 “ Men only disagree of creatures rational.”

5. That the nations of Asia have never sunk so low into a savage state as many others, seems to be owing to their very great natural advantages, of which, if they had made a proper improvement, they might have risen to an astonishing height of learning, wisdom, and virtue. But here they have failed. On the soft bosom of luxury they have been hushed to a long and inglorious repose. Their eyes seem for ever shut to all true and solid glory. They never once look up to that distant and lofty summit to which man may rise by energy—by perseverance, integrity, and virtue. They place the sum of happiness in rest—a most foolish and absurd philosophy, equally opposed to reason, virtue and the nature of all intelligent beings.

6. Monarchy prevails every where in Asia, and that in its simplest form. It seems in vain to talk of natural advantages, when it is certain there is no nation in all



this immense region which has any proper knowledge or use of its inherent rights. Natural rights may as well not exist, as to be neither known nor enjoyed ; and such is the uniform condition of the people of Asia. If, in any case, the strictness and energy of despotism fail, it is not owing to the lenient influence of reason and virtue, but it is where government gives way to anarchy, and all principles of order fail before ignorance, vice and barbarity.

Nor is man there more ignorant of his own rights, than he is of the true character of his Maker, and of his duty and obligation to him. There are still some christian churches in Asia, but, for the most part, they have little of christianity but the name. In contemplating Asia, we have before us a vast region of mental and moral darkness. There are few circumstances which look like the dawn of improvement ; and, from all we can discover, this whole quarter of the globe is undergoing a gradual decline towards a state of barbarity. To this observation, however, Russia, certainly, if not China, forms an exception. It is highly questionable whether the increasing intercourse of Europeans with the eastern Asiatics is of any valuable tendency to the latter. The horrid wickedness on every occasion displayed by Europeans, has fixed in the minds of those nations invincible prejudices against their government, general character, and especially against their religion.

It is a melancholy reflection how little the conduct of christian nations has been calculated to recommend their religion to their unbelieving neighbors. Will heathens judge of the nature of christianity by the conduct of a few solitary individuals ? or will they be more likely to draw their conclusions from the conduct, of a nation ? They will judge from the conduct of a nation, doubtless. What conclusion, then, must the Chinese, Indians, and islanders, draw, concerning the christian system, from the conduct of such Europeans as have visited their countries ; as of the English, Dutch, Portuguese, &c. ? They must conclude christianity to be a cloak for every species of villainy—to be but another name for cruelty, injustice, dishonesty, intrigue, perfidy, and every crime that is atrocious and enormous : and of all religions in the world they must think it the worst.

It is not admirable that the missionaries, sent into those countries to preach the gospel, have met with impediments, and that their success has been small. It is rather astonishing that they ever, in one instance, got a candid and patient hearing. The Indians, especially, have a strong attachment to their own religion, handed down from their ancestors; and what reason they have to detest and abhor the people of Europe, is a matter notorious to the universe.

It seems to be matter of regret that the fair and spacious realms of Asia should lie, from age to age, void of intellectual culture—that the human mind should there be fettered by the absurdest superstitions, and inflated with error and falsehood, instead of being expanded and enriched by the divine, immortal food of knowledge and virtue, drawn from the fountain of eternal perfection: but so it is. These things are governed by an unseen hand. The time may come when the face of the moral, and, of course, of the natural world shall be changed. When the wilderness and solitary place shall blossom like the rose—when all the families and nations of the earth shall be of one mind, and shall allay their thirst at the same pure fountain of heavenly wisdom.

The Indian shall then no longer adore the sun, nor think to wash away his moral pollutions in the stream of the Ganges. The Abyssinian shall no more worship the father of waters; nor the arctic savage the genius of storms and darkness: but all nations shall adore one God—submit to his moral government—rejoice in his perfections, and confide in his grace. May that time soon arrive—may the changes which must prepare its way be hastened, till he shall come whose right it is to reign.

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## CHAPTER XII.

### PRESENT STATE OF AFRICA.

THE continent of Africa is shaped like a pyramid whose base is washed by the Mediterranean sea—its western side by the Atlantic, and its eastern by the In-

dian ocean; while its point, or apex, projects southwardly into the great South Sea.—This vast peninsula is joined to Asia at its north-east corner by the isthmus of Suez, about 60 miles over: it extends from 37 degrees north, to 34 degrees south latitude, and from about 17 west, to 51 degrees east longitude, and is 4,300 miles long, and 3,500 miles wide; and is supposed to contain 8,506,208 square miles.

The commercial advantages of Africa, in point of local situation, may well compare with those of the other quarters of the globe. Its proximity to the great oceans and their numberless islands, and its position with respect to the other continents, all declare its situation to be highly favorable for every interest of commerce. It lies in the bosom of the Atlantic, Southern, and Indian oceans. Asia and the East Indies stretch eastwardly of it, and are accessible either through the Indian ocean, or from the Red Sea through the straits of Babelmandel. From the northern shores of Africa, all the Mediterranean lies in view; nor was it a tedious voyage for the Africans to go into the Black Sea; and, from the straits of Gibraltar, they coasted with ease along all the west of Europe, even to the Baltic or Norwegian seas.

If their commercial advantages are great, their agricultural are, or at least once were, if possible, still greater. All ancient history speaks in the highest terms of the extreme fertility of the lands of Africa. We cannot say positively whether this fertility was universal; but it undoubtedly was common to all the northern shores. It is at least possible that the continent of Africa was once as deeply clothed with vegetation as that of South America, though, indeed, not very probable. The continual action of an almost vertical sun, for many ages, may have effected great changes in the nature of the soil. From many late observations, it appears that the sands of Africa have spread farther north, and are making gradual encroachments on the fertile countries of Egypt and Barbary.) Those countries, of course, grow more inhospitable, and more thinly inhabited.

This country abounds in the precious metals, and in many valuable natural productions. It may be called the region of animal life, since there are more than double the number of species of animals in it, that there



are in the other quarters of the globe. Egypt and Carthage were both, in their turn, great and powerful. Science first rose in Egypt; and Carthage held a very doubtful contest with Rome for universal empire: happy indeed it was for the world, that contest terminated as it did.

But whatever Africa could once boast—whatever may have been its natural advantages, it now presents to the eye of the traveller, one uniform, immense region of ignorance, vice, barbarity, and misery. If we enter that continent by the isthmus of Suez, Egypt first receives us; which, to speak in the true spirit and style of ancient prediction, is *a base kingdom*. Still elevated by some faint glimmerings of civilization above the rude savage, the people there have just knowledge enough to render more conspicuous their depravity. They exhibit an astonishing specimen of the effects of bad government, and of the destructive tendency of corrupt morals. Perhaps no nation is more miserable than the Egyptians. They seem to be crushed under every species of tyranny and have no spirit left either to assert their rights, or avail themselves of any one advantage they so conspicuously possess.

Proceeding from Egypt to the source of the Nile, among the mountains of Abyssinia, there is a change of prospect; but it is going only from bad to worse. The traveller has evidently made an advance towards that degradation of intellect which marks the mere savage.—The people of Abyssinia, are overwhelmed in vice, void of the cultivations of science: they are sunk too low to be susceptible of much government. They are, as a nation, a cruel, ignorant, vile, uncleanly race.

From Abyssinia, descending down the eastern shores of Africa, along the coast of Zanguebar, to Caffraria and the cape of Good Hope, the prospect, as far as known to travellers, is nearly the same. The uniform gloom of the countenance denies expression to the noblest passions of the soul. The fallen forehead and projecting chin give even the intellectual region a resemblance to that of the canine species. The widely separated eyes—the woolly head—the enormously projecting lips and spreading nostrils, heighten the terrors of the sable countenance, and, combined with other deformities of

shape, denote at once the complete savage; or almost leave room to doubt whether the hideous form is a degraded link in the chain of intelligence, or a beast over which the hand of nature has thrown the semblance of humanity.

From the cape of Good Hope, passing up the western shores of Africa, they are found no better than the eastern. The mental darkness of the nations dwelling there seems but too truly depicted in the sooty blackness of the face; and the depravity of the heart is no less displayed in their ferocious manners. In this western tour lies the coast of Guinea; those countries where christian nations have carried on a traffic *so highly honorable* to their name and character—and where they have a town or fort, called *Christiansburgh*; a name wonderfully adapted to the nature of the business transacted there!

From the slave and gold coast, proceeding northward, the great rivers Gambia and Senega, or Senegal, are passed, and the states of Barbary next receive the traveller, wearied with roving through scenes of barbarity, wretchedness, and darkness. Turning eastward, he passes the states of Barbary and Egypt, once fine and flourishing countries: but now what are they? How low are they fallen.

The central parts of Africa are unknown. The Zahara is an immense region of sand, over which refreshing showers of rain never distil their copious blessings; nor does the bow of heaven display its beauteous arch on the retiring cloud. There the verdant meadow, the flowery vale, and the waving forest are never seen: the tinkling rivulet is never heard; nor does the murmuring brook invite the traveller to repose on its shady banks: but there the hot and sultry winds, in furious tornadoes, hurl the sandy billows to the heavens, and sport in fearful showers and storms of dust. Instead of the music of birds—instead of the sweet and solemn serenade of the nightingale, those gloomy deserts resound with the roar of lions and tygers—the deadly hisses of serpents, and the horrid howlings of nameless dragons and frightful monsters. Those dreary climes have furnished a grave for a number of enterprizing travellers. The expectations of the public were highly raised from the known abilities and daring spirit of the enterprizing

**Mungo Park.** Much information was expected from his travels in the interior of Africa; but he has fallen a prey to the merciless barbarity of those faithless savages.—Mungo Park deserves a monument among heroes, sages, and philosophers.

The northern shores of Africa, generally called the States of Barbary, are of the Mahometan religion.—Ethiopia and Abyssinia have something which resembles, but very remotely, the Christian religion. The middle and southern parts are pagan. As to government, the most complete and barbarous despotism reigns in every part of Africa. Though ancient Egypt may be regarded as the cradle of science, yet in her maturity, she has long since forsaken every part of Africa, and left even Egypt to the gloomy and horrid reign of superstition, ignorance, and barbarity.

The middle and southern nations of Africa are utterly incapable of projecting or accomplishing any important enterprise. They spend their strength and exhaust their rage in petty, but cruel and exterminating wars upon each other. Their captives they either kill, and, it is said, devour or sell to the very humane and merciful navigators of Europe and America; who bring and sell them for slaves to the philanthropic republicans of the United States! where they are bought and sold, and treated with as little tenderness and mercy as brutes.—How consonant this practice is to the rules of the christian religion, or of a free government, and how likely to inspire those unhappy beings with respect for the one or the other, let the impartial mind judge.

While unprincipled navigators are thus dragging the wretched Africans from one scene of misery to another still more lingering and dreadful, the northern shores of that continent produce a race of men far more hardy and daring; who, as if to avenge the quarrel of their countrymen, are the enemies of all christian nations; whose ships infest the seas, and whose robberies and piracies are dangerous to many nations. With regard to a proper mode of treatment of the Barbary powers there seems to be but one alternative; either their friendship must be purchased with frequent and large donations, or they must be conquered and disabled to continue their aggressions.



But with regard to the slave trade, root and branch, first and last, in all its motives, measures, concomitants and consequences, if ever any human undertaking merited the deepest abhorrence of men, and the heaviest curse of Almighty God, it is surely that. When we reflect on the pangs which those poor wretches must feel, who fall into the vortex of this infernal traffic, when they see themselves plunged into hopeless slavery, and where, if either they or their posterity should ever gain their freedom, still their color must sink them utterly below all consideration and respect, humanity must bleed for them.

The atrocity of the business is enhanced by the various, continual and monstrous cruelties inflicted on them for the slightest faults, and, indeed, can it be thought admirable, if their deplorable circumstances should often drive them into the most desperate crimes and outrageous misdemeanors? The great and awful catastrophe of this perfidious commerce, is still among the events of futurity: for, let it not be considered as an idle and groundless surmise, the importation of slaves in such numbers, into this country, will, on some future day, affect the repose of the United States.

The continent of Africa has few rivers or mountains. The principal mountains are the Atlas, which gives name to the Atlantic ocean, Sierra Leona, and the mountains of the moon. The chief rivers are the Senegal, Gambia, Niger, and the Nile; and there are few brooks and springs of water. A country poorly watered, abounding with immense plains, which lie basking beneath a vertical sun, must be unfriendly to vegetation, and can merit no better appellation than that given to it by the Latin poet, "*Arida nutrix leonum.*"

At present there is not a free government in Africa; and, unless we can make an exception of Carthage, there never was one. There is not a civilized nation there, unless Egypt and the states of Barbary can be called such. And is their state growing better? Alas! what circumstance can take place—what event arise, which shall meliorate their condition? Shall the progress of conquest open the way for any fortunate changes, or happy revolutions? No: had they any thing which could invite an enlightened conqueror, yet who can conquer,

who can withstand or endure their climate? But they have nothing to allure a conqueror: they lie beyond his reach, and the most of them even beyond the journies of fame. Shall the native force of their genius ever break their fetters? Shall a Cyrus, an Alexander, a Charlemagne, a Peter, a Washington, or a Bonaparte, ever arise and lead them to fame, independence, freedom and happiness? Or shall they rise to that state by the slow and gradual progress of art and science? Alas! the flight of twenty centuries has extinguished all hopes of any change for the better. Their mental degradation has given their destiny a gloom as deep as that which the scorching heavens has spread over their complexion.— Their actual state may be worse than it now is—their prospects cannot well be worse. Abandoned to themselves, they seem condemned for ever to trace the dreary road which leads towards the extinction of intelligence, virtue, and happiness.

Shall they look for relief from the more prosperous, enlightened, and happy regions of the earth? From Europe or America? Better would it be for them if they were separated from us by a wall as high as heaven. Do our vessels approach their shores but when allured by the hopes of surreptitious gain or promiscuous plunder? When they descry our sails on their seas, have they not reason to conclude that we are coming to cheat, to plunder, or to seize and carry them to a fate worse than death? And have they not reason to deprecate our visits—to detest our policy, religion, or rather irreligion, and government, and to invoke the vengeance of heaven upon our name? Nothing have they to expect from more enlightened nations but chains, and stripes, and torments—but slavery, infamy and misery.

It has been often alleged, in defence of the slave trade, that the Africans who are brought among christian people, have thereby a chance given them to learn and embrace christianity. Hapless lot! The father of spirits can, indeed, break through all their prejudices, and force conviction upon them. Almighty Providence could save Jonah, even in a whale's belly: the same can certainly save a negro slave from the southern states, or the West Indies; and as well the savage tribes who live on the banks of the Gambia and Niger. Their ensla-

vers will, however, be allowed but little merit in the day of retribution, on the ground of effecting their conversion by forcing husband from wife, and children from their parents—far from their native country into cruel slavery—this will be a sorry plea for christians in the light of Infinite Wisdom.

The man who justifies slavery upon this principle, let him put himself in the place of one of those ruthless children of misfortune. Let him imagine himself seized, perhaps in the night, and torn from all his friends, and all his heart held dear—bound and forced into a vessel loaded with wretches like himself—his tears answered with scorn—his cries for pity, with the bloody whip. If he does not perish with contagion, hunger or cruelty on the voyage, he is landed at length and consigned to a master who drives him into his fields to labor. He never more sees a friend : he never more hears from his lost relations : he sees not a moment's freedom : his labors are incessant but not for himself : his toils are perpetual, and the fruit consigned to his oppressor : he bids an eternal adieu to contentment, to hope, and to enjoyment ; he learns to brook insult by its repetition and his only remedy for pain is habit and endurance.

But for what purpose was he brought from his country? Why was he forced from the scenes of his youth, and from the cool retreats of his native mountains? Was it that he might witness the saving knowledge of the gospel? That he might become a christian? Did they desire to open his prospects into a future life: to inform his clouded soul of immortal joys ; and aid him in his pilgrimage to heaven? No—He was deprived of freedom, the dearest pledge of his existence. His mind was not cultivated and improved by science. He was placed among those who hate and despise his nation : who undervalue him even for that of which he is innocent, and which he could not possibly avoid!—he is detested for his complexion, and ranked among the brutes for his stupidity—his laborious exertions are extorted from him to enrich his purchasers, and his scanty allowance is furnished only that he may endure his sufferings for their aggrandizement. Where are the incentives that may induce him to become a christian? Alas! they are crushed beneath a mountain of desperate and hopeless



grief—his views of happiness are depressed so that he must almost doubt of his natural claim to humanity.

“ Had he religion, think you he could pray ?  
 “ Ah no ! he steals him to his lonely shed,  
 “ What time moist midnight blows her venom'd breath ;  
 “ And, musing how he long has toiled and bled,”  
 Seeks shelter only in the arms of death.

Much, indeed, may be said in praise of the noble and benevolent exertions of many individuals to promote humanity, order, civility, and virtue among those unhappy nations. They have spared no pains nor expence—they have encountered the dangers of those inclement climes, and the perils of a barbarous land. Their good will in this godlike work has been blessed—they have been found doing their duty, and they shall not lose their reward : but will, doubtless, meet the approbation of the Almighty, the beneficent father of heaven and earth.

Were the nations which bear the christian name generally engaged in this work—were they desirous to meliorate the condition of savage nations, they might, by a proper course of conduct, at length, remove those prejudices from their minds, which now form insuperable bars to the most benevolent attempts of individuals and societies. Savages derive their views of the character, government, and religion of christian nations not from the testimony of a few individuals, but from the conduct of those nations. They reason thus : “ If,” say they, “ christian nations believe and practise according to their religion, we are sure it is the worst in the world ; therefore we will not embrace it : but if christians do *not* practise according to their religion, it is surely because they do not believe in it ; and if they do not believe nor practise it, why should we ? Why should it challenge our assent and conformity, who do not understand it, when those who do disregard its dictates ?”

There is no certain evidence that the Africans are inferior to the Asiatics or Europeans in their natural make ; and it is highly probable that their mental powers are impaired only by their peculiar habits. We have already noticed the figure the people of Egypt and

Carthage once made among the nations of the earth. The former were, for many ages, the oracles of science, and the latter were not only the greatest of the ancient commercial nations, but among the most warlike, having produced the second, if not the first great commander of antiquity.

Some attempt to prove, from the consideration of their color, that they are naturally inferior to white nations. Their color is merely the misfortune of their climate, arising from the heat of the sun and their way of life. Many talk about the mark set upon Cain, and suppose the Africans his descendants—never considering that the family of Cain perished in the deluge. The blackness of the Africans is perfectly well accounted for from the regular operation of natural causes;\* and their inferiority in various respects, from neglecting the proper use of those advantages which, in other quarters of the globe, have been improved with success.

Whether they are now at the ultimate point of depression, or are to sink still deeper, is known only to the Ruler of providence. It is impossible to reflect upon their present situation but with sensations of surprise, grief, and compassion.

Hapless children of men! when shall light and order pervade the cheerless regions where you dwell? What power shall heave the adamantine bars which secure the gates of your dungeon, and bring you forth? When shall the cherub hope smile on you from heaven, and, with a compassionate voice call you to the pleasures of reason—to the delights of immortality? In the natural course of events your destiny seems hopeless—no force of words can suitably describe or deplore your case; and your only hope of relief is in omnipotence itself. Your deliverer must be a being of almighty power, wisdom, and goodness. To that being, then, let me commend you—to his favor—to his grace—to his everlasting mercy.

\* See a learned and ingenious treatise on this subject, by the Rev. Dr. Smith President of Princeton College.

## CHAPTER XIII.

## THE PRESENT STATE OF AMERICA.

THIS important part of the globe claims no share of notice in tracing the great line of history. It is generally considered as unknown to the civilized world till discovered by Columbus, in 1492; yet, since that period, it has risen rapidly into consideration. Truly important by its vast extent, and the immensity of its natural wealth, in the comparatively short period of three centuries, it has been the theatre of a series of grand and interesting scenes.

America was discovered just after the revival of letters; a time when the public mind in Europe had been recently roused to action and enterprise. The discovery of so important an object formed an æra in the civilized world, by exciting desires and spreading temptations—by rousing the latent fires of ambition—by giving birth to new schemes of policy and speculation, and by originating numberless projects and enterprises which often disturbed the repose of Europe, and terminated in wars and revolutions.

For an account of those things we must refer our readers to the histories of Europe; and we wish it was in our power also to refer them to an able, impartial, and elegant history of our own country. In the following chapter, it will be our endeavor to present a general view of the present state of America, preparatory to which, a brief sketch will be given of its history since its first settlement.

The American continent extends from about 56 degrees south latitude to unknown regions about the arctic pole. Its length is more than ten thousand miles, and its mean breadth has never been ascertained, but would fall between two and four thousand miles. On the east it is washed by the Atlantic, and on the west by the Pacific ocean. This continent extends through all climates—comprehends every species of soil, and every conceivable line of geographical feature. It abounds in extensive and beautiful plains—majestic rivers—lofty mountains and prodigious lakes. Its lakes are worthy of the re-



spectable name of inland seas ; and its rivers are many of them of such size, that was it not for their rapid current and fresh water, they would be mistaken for bays and arms of the ocean. Its plains are clothed with luxuriant vegetation—its mountains rise with awful grandeur, pierce the clouds, and seem to prop the skies.

The soil of America, if it has no certain claim to superiority, is at least equal to that of Spain, Italy, India, or China. In the United States, as far as we can remark on that article, there is no deficiency. The prodigious exports from several of the states, although in their infancy, is a proof that the country is made naturally fruitful and rich : and through the whole extensive chain of settlements from the coast of Labradore to Cape Horn, and from thence to California and Kamschatka, the countries are generally healthful.

Nature has thrown the American continent into two grand divisions, separated by the isthmus of Darien. South America is distinguished by the size of its mountains and rivers. The Andes lie on the western coast of South America, and extend the whole length of that continent. These are the most extraordinary mountains in the world, whether we regard the length of their chain, the breadth of their base, or the elevated height of their summits. The elevation of Chimborazo is more than 20,000 feet above the level of the sea. They extend the whole length of South America ; and, indeed, the Allegany mountains in North America, are thought to be a continuation of the same mountains, only interrupted by the gulf of Mexico.

The rivers in South America are no less remarkable than the mountains. They rise in the eastern declivities of the Andes, down which they rush in numberless torrents and cataracts. From the foot of the Andes they must wander across the continent to the Atlantic ocean, the distance of 2000 miles. In this long course, which is increased by numerous meanders, they receive a multitude of streams, and, while yet at a great distance from the sea, their volume of water becomes majestic, broad, and deep. They roll on with increasing grandeur, and meet other rivers as large as themselves. Before they reach the ocean their channels are more than an hundred miles broad, and appear, as already said, like

an arm of the sea : such are the Oronoke, the river of Plate, and the Amazon.

The mountains of North America are inferior to the Andes, as is every other mountain on earth ; but the rivers in the northern division are nearly equal with those of the south. The Mississippi, the Oregon, the Bourbon, and the St. Lawrence, pursue each a different direction, and reach their several oceans at the distance of 2000 miles. But the chain of lakes in North America, to which the river St. Lawrence forms an outlet, has no parallel in any part of the world. The principal of these are Ontario, Erie, Michigan, Huron, and Superior. We may calculate that, at some future period, the country about those lakes will be settled, and they will afford a vast inland navigation of incalculable importance to that country.

In addition to the rich and productive soil of South America, the bowels of the earth are stored with precious metals. Mexico and Peru abound with the richest mines in the world. This, at first rendered South America the most dazzling object in view of the powers of Europe : but the deep forests and more hardy climate of North America promised wealth only to persevering labor and industry. In event the precious metals of the *south* have ruined the most powerful nation in Europe, while the labor and industry of the *north* have given existence to a new empire, which will shortly be able to set all Europe at defiance.

In glancing an eye at the natural advantages of the new continent, we must not forget to add to the considerations of soil and climate an immense sea coast, numerous fine harbors, and an unequalled inland navigation, by means of rivers, bays, and lakes, comprising all the advantages of commerce.

Such was the new world discovered by Columbus. This continent, containing nearly half of the dry land of the globe, exclusive of the islands, lies opposite and forms a balance or counterpoise to the old world. This great continent, when discovered by Columbus, was found inhabited by savages. The nations of Mexico and Peru were the most improved of them all ; but they were far less so than the Tartars and Scythians of Asia.— These savages, in most parts of America, were thinly scattered over a wide country.

From whence these nations descended, or whence they came, is uncertain. Nothing conclusive is discoverable on that head from their oral histories and traditions—from their language, manners, or customs, or from any monument found in all the continent, or any other part of the world. Dr. Robertson has conjectured on this subject with his usual elegance of style and manner; and, with uncommon force of imagination, has constructed a bridge from Africa to South America, on which they might pass; which bridge he has sunk by earthquakes, or worn away by the attrition of the gulf stream. In fact, it is of little consequence from whom the natives of this country were descended; but, were it otherwise, conjectures were vain and groundless. By reason of a total want of evidence, the subject rests in darkness.

The new world opened an inviting prospect from afar to myriads in Europe. They had no scruples of conscience in seizing upon a country inhabited by savages, whom they considered as having no more right to the land than the beasts of the forest. Thousands flocked hither to escape poverty, oppression, and the various troubles of Europe. The Spaniards spread southwardly, allured by the rich mines of Peru and Mexico. They thought that mere land, especially a wilderness, was scarcely worthy of occupancy. We shall be very short on their history. Under the command of Cortez, the Pizarros, and sundry other adventurers of most execrable memory, they subdued the northern parts of South America. They slaughtered several millions of the harmless natives of those countries: and exhibited a scene of horror and cruelty which was doubtless never equalled on the old continent—showing themselves, on all occasions, to be a race of monsters in human shape, void of humanity, mercy, truth, and honor.

Their wickedness was too outrageous for the earth to bear, or the heavens to behold without a frown. The hand of Providence has pursued them with various curses, and has smitten Spain itself with a consumption, and an irrecoverable decline, for allowing, indeed for perpetrating such horrible and enormous cruelties.—The Spaniards soon acquired immense treasures of gold and silver, and became utterly paralyzed by wealth.



They were wealthy only to benefit their more industrious neighbors; and they exhibit a striking proof that exorbitant wealth and luxury are but feeble bulwarks to national prosperity. Spain, in the early part of the 16th century, was the most powerful nation in Europe. Without any revolution—any considerable misfortunes by war, or otherwise, she has gradually become weak, and is scarcely an independent nation. Her provinces in South America are still weaker: they are not known but as wide regions inhabited by an ignorant, or by a savage race of people, as incapable of enjoying as of obtaining independence.

It can scarcely be thought of without a smile, and surely ought not to be told in less pompons language than Homer describes his battle of the *frogs and mice*, that one Miranda expected to conquer and revolutionize South America with two or three sloops of war, and about as many hundred men. A republic in New-Spain would be a still more curious object than a republic in France. Miranda, before he plans another such expedition—before he becomes a second WASHINGTON, and erects a second *United States* in South-America, should be advised to spend a few years in the school of common sense, where he might have an opportunity to study human nature. Had he perceived the difference between the British and Spanish colonies—had he judged rightly of men, of manners, of revolutions, and of the difficulty of originating governments, he would have thought it best to wait, at least five hundred years, when things may become more ripe for organizing his well meant plan. If he must render his name immortal by any expedition, let him hire a flock of *ganzas* and invade the moon.\* A conquest of that nature might enrol his name with that of Washington, and he may find out, by consulting Gulliver, the directest road thither.

The Spanish colonies in South America are not worth conquering. As to the matter of their strength, any effective force might subdue them: but the vastness of their country, and the nature of their climate, would be, to a northern army, more formidable than an army of

\* In which grand expedition, if he should fail, Col. *Burr* would without doubt, succeed.

giants; and the people, when conquered, before they could be formed into a regular and energetic government, must have the same length of time allowed them that would be requisite for *an Ethiopian to change his skin or a leopard his spots*. They are bound in vice, ignorance, and depravity; by chains as strong as the combined force of nature, habit, and accident can fabricate.

That there should arise in South America an independent, happy, and glorious republic, is an object greatly desirable: but with regard to Miranda's descent upon that country, to effectuate so grand an object, without men—without money—without any rational ground of action, if we applaud his aim, we shall equally pity his pusillanimity and be surprised at his temerity; and especially we shall blush that any of our good citizens should be weak and vain enough to meddle in the affair.

North America was destined to happier, at least to more ardent scenes of action. A tract of country extending from Canada to Florida, and from the Atlantic ocean to the river Mississippi, was located, and its eastern borders were settled chiefly by emigrants from the British kingdoms. Though they came hither with raised expectations of the country, yet they found the most enterprising industry necessary to level the tall forest and subdue the face of the earth. The grand object of their wishes invited them to enjoyment through perils and laborious exertion. They ascended the hills of difficulty with resolution, and despaired not of the bright summit, though at a distance and elevated. They pushed the business of agriculture with nerve, resolution, and unexampled success. The forest fell before them—the savages were awed to respectful peace—the country soon began to smile, and promised what a more distant day would bring forth.

If language fail in describing the bravery, energy, economy, and perseverance of our fathers, it will find it no easier to picture the industry, virtue, prudence, and fortitude of our mothers. They reared and instructed a race of heroes, who were cherished on bosoms expanded with every sentiment of truth, and warmed and enlivened by every noble and virtuous impulse. They could not but be great. Though not possessed with that artificial

gloss which is derived from the smooth manners and gaudy splendor of courts; they had that strength, firmness, expansion, and dignity of soul which virtue inspires, and which a consciousness of right can diffuse in a world of freedom, peace, and plenty.

The first settlers of the United States were daily strengthened by new adventurers, who fled, some indeed from justice, but far more generally from the pride and cruelty of oppressive power. In about a century and a half the colonies were increased to thirteen in number—were spread far back from the sea, and had made considerable advances in commerce and manufactures. A hardy race had sprung up, who could not be trampled on with impunity; men jealous of their rights—industrious in peace, and undaunted in war.

At that time an unaccountable *mania* seized the British government to make exactions on our country, which were equally impolitic and unjust. From those exorbitant demands our intrepid countrymen turned with various sentiments of disgust, aversion, and abhorrence; and not without emotions of concern and sorrow at the idea of a rupture with our mother country. Our ideas of British aggressions might be suspected of prejudiced and partial views, were they not corroborated by their own people. The ablest statesmen and profoundest politicians in Great Britain condemned the measures of their government, and foretold the consequences that would arise. Violent disputes ensued: they were propagated through the British dominions—and our cause was patronized by a great and respectable minority. Their ablest counsellors were divided, and a subject of such magnitude called forth the powers of reasoning, and roused the spirit of eloquence, which had slumbered since the times of Cicero.

But the British forum was not the only theatre of eloquence. In our infant country her powerful voice was heard. Men from the plough—from the shop, and the counter, for a moment forsook their humble pursuits, and, obedient to the distressful call of their country, became, according to their abilities, soldiers or statesmen.

After the perturbation and alarm of the first shock was a little past, it was perceived that the colonies would all unite, and pledge themselves for mutual support and de-



fence. A solemn instrument was drawn up, which declared, in strong but temperate language, the independence and sovereignty of the United States, and was published on the fourth day of July, 1776—a day ever memorable to the people of this happy country.

The British government, than which no one was ever more disappointed or deceived, soon perceived that the contest was to be of a serious and eventful nature. The scene of action was distant—the necessary preparations expensive—every inch of ground was to be disputed; the contest was sharp and bloody, and the issue doubtful. Impelled by interest, indignity, and pride of character, Great Britain found it necessary to call forth her utmost resources. She therefore sent fleets and armies, and commenced a threefold attack. She assailed our country at each extreme, and in the center; while, at the same time, she armed and impelled numerous nations of savages to fall upon us in the rear. With one army she descended upon our northern states, from Canada—with another she ravaged the southern states—with a third she struck at our center, from New-York, the Hudson, and Delaware, while our extensive sea coast was perpetually harassed by her victorious fleets; and our western frontier, from Canada to Georgia, was exposed to the inroads of myriads of fierce and hostile savages.

Divine Providence determined we should surmount all the dangers and difficulties of so formidable a war, and establish our independence. A man was raised up to command our armies, who was able to make the best of our slender resources, and to supply their defect by his own immense and astonishing genius. GEORGE WASHINGTON, if any mortal man ever merited the appellation of *Father of his country*, surely merits that name. He, by the united voice of his country, led its armies: he trained them to the art of war. He fixed their wavering resolution—confirmed their dubious virtue—inspired them with invincible courage—taught them to be cool, intrepid, and firm in every danger—to exercise the utmost fortitude in adversity, and to be temperate, magnanimous, mild, and merciful in the moment of victory.

Washington will not suffer in a comparison with any commander, ancient or modern. If compared with Cyrus, the armies of the latter were numerous, and his

enemies weak: it was not so with Washington. If compared with Alexander, the army of the latter had been trained by Philip, one of the greatest men of antiquity, and the Persians were utterly drowned in luxury. If compared with Hannibal, the latter had, perhaps, the bravest, most experienced, most impetuous and warlike troops upon earth: how far was that from being the case with Washington? If compared with Julius Cæsar, the latter had the ablest, best appointed, and most effective army which the resources of Rome ever sent into the field. If compared with any of the greatest generals of modern times, as Gustavus Adolphus, Eugene, Marlborough, Conde, Tilly, Turenne, or even Bonaparte, their resources will be found to have been generally incomparably superior to his, and the difficulties they encountered as much inferior. Their armies were numerous—trained in the storms of war—hardened by marches, sieges, and battles—made crafty by ambuscades, wiles, and stratagems, and enabled, by long experience, to face every form of danger without fear. Their armies, in general, were amply fed, clothed, and paid, and were completely officered by men thoroughly educated in military tactics.

However fruitful the American lands, and how numerous soever the natural advantages of the country might be, they were of a nature which required the exertions of all the people to realize and call them forth; and in proportion to the indispensable labors of the country, there was certainly an extreme paucity of hands to carry them on; few, therefore, could be well spared to bear arms. Our armies, which were small, were at first composed of men drawn from the bosom of a peaceful land. They were utterly unacquainted with war; yet by hard labor, they had been rendered robust, vigorous, active, and capable of fatigue. It is not unworthy of notice and of admiration, that men, habituated to freedom bordering on licentiousness—tenacious of their rights, and jealous of their honor even to a punctilio, should so readily submit to military subordination and martial law. They did, however, yield to steady discipline, and, in a short time, were formed into a regular army.

But in a scene of action so immense—in a conflict so varied—so long and severe, the United States were involved in difficulties extreme and dreadful. (If we looked north, we beheld an army ready to rush like a torrent upon us, and sweep our country with the besom of destruction. At the southward our most fertile lands were desolated by another still more formidable.—Swarms of angry savages continually hovered upon our frontiers, where many of our unhappy citizens were destined to perish with the tomahawk in a midnight surprise ; and about our sea coasts and harbors the triumphant flag of our enemies was perpetually displayed. Agriculture failed for want of hands ; a scarcity of provisions ensued—there was a cessation of commerce, and but little money—our army poorly paid, and miserably clad, was threatened by famine or with the dire alternative of plundering the country they were raised to defend—a country already made naked by exactions disproportioned to its resources.)

At this eventful period, the column of our independence, so lately reared high, seemed to totter : but it was sustained by a few hands, which Omnipotence had rendered strong for that purpose. A few hands indeed ! For how unstable is popular opinion ! however varying—how uncertain—how inconsistent—how fickle—how unsubstantial is a public passion ! No people on earth, (for it shall be spoken)—no people on earth were ever more firm—more enlightened—more consistent than the people of the United States, as a body. But, alas ! what could they do ?—What could they think ? The people at large always judge acutely of present dangers : they feel the shock of calamities, and the stings of misfortune. When their fathers—their sons, and their brothers fall in battle, the sources of their grief are as wide, and their tears flow as freely as those of the statesman and hero. It was so with our people. Their souls were made up of courage and fortitude : but their information was limited—their views of the ground imperfect—the first paroxysms of enthusiastic zeal were past, and the flame of general patriotism was a little checked by chilling disasters.

It was a time of affliction—of grief—of terror, and alarm. Fear triumphed over hope, while the balance



trembled in suspense, the turn of which was to fix the fate of our country for ever. In an hour so dark and trying, while huge calamities hung over us, we were in danger of being ensnared by the artful wiles of an exasperated foe. The British government issued a proclamation of grace, a general amnesty—from which none were excluded but HANCOCK and ADAMS, who were justly regarded as among the primary moving powers of the revolution. Every man in our country looked round himself for encouragement, support, and advice. The eyes of the people were turned on those men most remarkable for sagacity, wisdom, and integrity, and all eyes were directed with extreme solicitude to the general Congress. That honorable body, at that day, was composed of men who could not be awed into submission by the voice of majesty, nor the portentous menaces of sovereign power. They dared to brave the gathering tempest, and, at any hazard, were willing to rise or fall with the revolution. They could not be ensnared by fallacious hopes, nor beguiled by unmeaning professions and promises, however spacious and dazzling. They listened to the British proclamation, as to the voice of a syren, and they could not think of purchasing peace with the blood of their noblest patriots, but with a chill of horror.

It is not easy to conceive the embarrassments, the dangers and perils which attended that Congress, which first embarked our political vessel on an ocean so stormy. They were obliged to brave the most threatening aspects of fortune—to stand foremost in a doubtful contest. They were too well read in the history of nations not to know to what inevitable ruin they were exposed should the revolution fail. From the same sources they knew but too well the fickleness and caprice of the public mind. They saw and felt the miseries of their country already come, and dreaded others still impending.

While the people, with palpitating fears, looked up to their leaders—while they, from New-Hampshire to Georgia, in serious and painful anxiety, placed their hopes in the wisdom of that illustrious band of patriots assembled in Congress—that body looked to one man, as to a common father: their eyes were all fixed on WASHINGTON. The British legions who at first affected to

despise were soon taught to dread that illustrious leader; and the country which he was called to defend, soon perceived that their confidence was not misplaced: they saw that he bore not the sword in vain.

There were several events which proved favorable to the revolution. At first many men of enlightened minds were in doubt whether the proper time to separate from Great Britain was come: others still felt the force of habitual respect for a nation justly styled our mother country. Some, indeed were from education, from theory, and speculation, strongly attached to the ancient government of the country, and dreaded the violent paroxysms of rage, of zeal, and of party views, to which we must be exposed in dissolving connexion with Britain, reverting into a state of native anarchy—and thence rising to order under a new—an untried form of government, to be made—to be organized and set in motion by ourselves.

Many, and with great justness, dreaded a series of bloody revolutions, and after all, a disgraceful return to the goal from whence we started. They expected we should be humbled, scourged, desolated and ruined in war, and then return to our allegiance with shame, disgrace, and eternal contempt, and submit, voluntarily, to have our fetters rivetted, and our destiny fixed in servitude: for an unsuccessful attempt at liberty, may always be regarded as a deadly plunge into hopeless slavery.

Several persons of these descriptions were scattered through the continent; but, fortunately for us, their numbers soon greatly diminished. When they saw the revolution had actually taken form, and was likely, at least, to be strenuously contested—when they saw the thirteen states, as a body, combined, and solemnly pledged to defend the cause, they generally yielded the point, and even determined to rise or fall with their brethren.

In enumerating the causes which operated in our favor, we cannot avoid noticing the unskilful measures employed by the British government to bring us back to our duty from a state of revolt. A medium between two extremes is often the proper course to pursue; but to them it was certainly most improper, as it proved most unsuccessful. They should have been either far more energetic, more decisive, and more severe, or far more lenient, mild, and gentle: in either of those extremes, there was a possi-

bility of their succeeding. They, in the first instance, were certainly the aggressors. Their ablest politicians and firmest patriots confessed it, and urged it as a reason why they should seek to restore union and tranquility by concession, indulgence, and lenity. But that was too mortifying to their pride and ambition; they disdained the idea of the slightest concession, and determined to do all by austerity, menace, and compulsion. They should have organized a course of measures, suitable to the complexion of a policy so self-sufficient, and of an attitude so haughty and commanding.

But they vainly imagined that a regular army of three or four thousand men would directly awe us into submission. They tried it, and found out their mistake—when, by a strong concurrence of events, it was too late. The firmness, union, and bravery of the people of the United States, saved them from falling an immediate prey to their enemies; but it is doubtful to what extent their calamities would have risen, but for the operation of two powerful causes, which cannot be passed unnoticed.

The aid of France was timely and was necessary.—We shall not meddle with the question of equity. We shall not say, nor is it in the power of any being, but of HIM who views actions in all their relations, and traces all effects to their first causes, to say how far their interference was conformable to the eternal rules of justice. As things have turned, our revolution cannot be considered but as a source of misfortunes to them. The enmity, jealousy, and rivalry subsisting between France and England, are things well known to most persons who have eyes and ears. Their mutual animosities have embroiled Europe for the last five hundred years.

The rapid growth and vast resources of the British colonies, rendered their separation from England, of all possible objects, the most ardently to be wished, and the most strenuously to be sought for by France. In espousing our cause they aimed a deadly blow at Great Britain: it is not, therefore, at all admirable, that they should entertain so strong a sense of the *justice* of our cause, when our success was likely to diminish the resources of their most formidable rival, and pluck one of the brightest gems from the British crown. With the most cordial *fellow-feeling*, therefore, they espoused our contest and



made it their own : nor should the pen of the historian be so ungrateful as not to “ speak well of the bridge that carried us safe over.”

A war between France and England divided the attention and resources of the latter, and rendered the reduction of the colonies the least article in their grand dispute ; which extended itself into both hemispheres, and ultimately awakened all the energies of the conflicting powers : we were certainly benefitted, probably saved from subjugation thereby.)

But all the aid we received, or could have received from France, would have been unavailing, had not Providence raised up a man to head our armies, every way fitted for that important trust. When we say *every way fitted*, we mean much more than is commonly intended by that expression. He seemed to be in all respects, exactly such a personage as was indispensable to our cause.

It is remarkable that in the course of the war two entire British armies were captured. The capture of Burgoyne revived the spirits and animated the hopes of the Americans, and seemed to put a new face upon affairs ; and that of Cornwallis terminated the war. The reduction of the states, from the time of that event, was considered as impracticable.

If the union of the states, in the revolutionary war, may be considered as an evidence of their wisdom, foresight, and patriotism, their union in a matter of equal magnitude, since that time, is no less remarkable :—when the first articles of confederation, established as the basis of our political fabric, were found inadequate to that grand purpose, the states a second time cordially united in a plan of government, recommended to them by a general convention.) This second union, especially disappointed the hopes of the enemies of our country, and falsified their numerous and vehement predictions that we should disagree, dispute, quarrel, and dash in pieces on that dangerous rock.

The course of events since the adoption of the federal government is well known. Regarding our entire history—our progress in our colonial relation to Britain—our emancipation from foreign domination—our union in two grand movements, so improbable, and yet so necessary—

in short, regarding our past and present state, and our future prospects, we must be pronounced a fortunate, and happy people.

In giving a succinct view of the present state of the new world, we shall consider it under four divisions, viz. British and Spanish America, the United States, and the savage nations.

1. What was designed to be noticed of Spanish America has been nearly anticipated. The immense provinces they possess in the new world, lie generally in a wilderness state. Their application to agriculture in those extensive countries hath been trifling, and the people who claim the civilized rank are mere Spaniards, and that of the lowest grade. Their population is inconsiderable when compared with the lands they claim: they make no figure in war—they are nothing in the arts and sciences—they can scarcely boast of one illustrious character; and there seems not to exist one single fact, trait, or circumstance to veil the sterility of their mental soil—the total want of intellectual culture, or to enlighten and adorn the pages of their history. On the whole, it shall suffice to close our observations on Spanish America, by noting to the reader that the splendid and eloquent pen of Dr. Robertson has given an ideal importance to the history of that country, which makes it abundantly worth reading—truth and facts being entirely out of the question. To his history, therefore, the reader is referred.

2. The possessions of Great Britain in North America, commonly called British America, are comprised in a section of that continent north of the United States, and commence about the 45th degree of north latitude. They are bounded east by the Atlantic ocean—south partly by the United States, and they seem to run west and north indefinitely, or till met by circumjacent seas. Neither the Canadas, Nova-Scotia, nor New-Brunswick, can very soon become objects of very great importance. Regions so remote—so cold and inhospitable, can never awaken the spirit of emigration; nor will the natural progress of population be very rapid. Perhaps, should the world remain in its present form for twenty or thirty centuries, those provinces may become populous, in some measure, by means of a change of climate. It

is a remarkable fact that the climate, in the New-England states, has been observed to change materially within the last 50. nay 30 years. As the forests are cleared away, and the face of the ground laid open, should the climate continue to change, the two continents may at length become upon a par as to temperature.

The revenue which Great Britain derives from her colonies is of some value ; but the state of those colonies, generally speaking, is barbarous, wild, and uninviting, in the extreme.) Great countries—a thin population sprinkled over their margin—boundless forests—long and dreary winters—a frightful solitude—howling savages, and a remote seclusion from the world of civility and order, are objects which appal all but the robust and hardy children of misfortune. Some, indeed, will go thither to make, and some to repair their ruined fortunes some to repair, and some to form their characters.

What corner of the earth is so remote—what region so forbidding, that the sons of *Mammon* will not visit it in quest of gain ? What ocean, strait or river will they not explore, or what form of danger will they not encounter—what death will they not despise, when the hope of gain is thrown into the adverse scale ? They will dive into the bowels of the earth—they will traverse the wildest, the most dangerous deserts—they will encounter the eternal frosts of either pole—and laugh at the storms of the wintry seas, or the burning showers of equatorial sand, when allured by wealth.

From the nature of the provinces in British America, their population must be very slow : they must long remain feeble and of course, so long they must be subject to, and dependent on their mother country : nor is it likely they will ever form an independent government. Should they revolt from Britain, they would naturally fall to their far more powerful and prosperous neighbors, the United States—an event, however, as undesirable to us, as it would be to Great Britain. Let us, in all conscience, be satisfied with the territories we have, at least for the ensuing five hundred years. When we shall have fully experienced the arduous difficulties of supporting a frame of government over a territory twelve hundred miles square, we shall neither wish to purchase—to conquer, nor to receive, even by free donation, an additional territory.



At the close of the late war, many of the loyalists, in the true spirit of national gratitude, were rewarded for their fidelity to Britain, with possessions in Nova-Scotia. After a short residence in that dreary country, they found themselves exiled from a happier world. They grew discontented, and numbers of them returned to the United States, and were glad to take up their abode among a people upon whom they had, some time before, turned their backs with utter contempt and disgust. Whoever is acquainted with the course of human affairs, knows that it is as dangerous to oppose a prosperous revolution, as it is to join with one which fails.

3. We come now to give a sketch of the present state of the United States.

### NAME.

The new world has been peculiarly unfortunate, in all respects, as it relates to the matter of a name. In the first place, it should have been called *Columbia*—a name which yields to none in point of dignity, harmony, and convenience. The word *Columbia*, in its very sound, is grave and proper for history—it is dignified and adapted to oratory—full, smooth, and harmonious, and is equally good in poetry. In its very orthography it is neat, convenient, and agreeable—neither too short nor too long.

That the new continent should be called *America*, after Americus Vesputius, was the greatest act of folly, caprice, cruelty, and injustice of the kind, that ever mankind were guilty of. To deprive Columbus of that honor which he so justly merited—to bestow it upon one who had no title to it—to violate at once justice, propriety, and harmony; to reject a name which that of no nation in point of sound ever excelled, and substitute in its place one which sounds but meanly in prose, and is intolerable in poetry, is an act of caprice and folly which can scarcely be thought of with any degree of patience. It will for ever be regretted by every reflecting mind. Indeed, the name of *Columbia* will always reign in poetry, and in the pathetic and sublime of prose. It will probably gain ground upon its spurious, upstart rival, and it may in a good measure supplant it.

Since the continent has acquired another name, it would have been highly proper to have called the United States *Columbia*. Though but a part of the continent, yet it is a part respectable for size, and probably will, for ages, remain the most important part of the new world.

Two favorable moments have past, in either of which, and especially the latter, it is believed that a name might have been given to the United States. Accompanying the declaration of independence, or the promulgation of the federal constitution, an appropriate name would probably have taken with the people, and have gone down, firmly fixed to posterity. When another time equally favorable will arrive, is uncertain. There are serious and urgent reasons why the United States should have a name. Whether that name shall be proposed by Congress—by the universities—by the legislatures of several states, or by individuals, is of little consequence, provided the name is a good one, and meets with acceptance. The power of determining upon a name might be vested in the heads of the several universities; or it might be done by the concurrence of the majority of the several states by their legislatures, or by the nomination of individuals.

How nations acquired their names is one of the most intricate and obscure questions in history. In most instances, it has probably been by causes as blind, unmeaning, and confused, as the revolutions, impulses, and energies of chaos. No name was ever more unlucky, absurd, or unjust, than that of the new continent; nor is it to be hoped that the United States will ever obtain a name in a more rational way. Indeed, some illustrious *patriot*, who can brave the laughter of fools—the contempt of the wise—the arrows of the satyrists, and the derision of the proud, may possibly suggest a name, which availing itself of the prejudices and follies of mankind, may force itself upon the world.\*

\* What reasonable objection could there be to calling this country FREDONIA? A name proposed by the greatest scholar in the United States—who in *Europe*, is considered as the luminary of this country.

## AGRICULTURE.

Agriculture forms the most important interest of the United States. The people may with propriety be called an agricultural people. Their natural advantages, in regard of that object, certainly equal those of any nation on earth. Their territories include the best climates in the temperate zone ; and, since the addition of Louisiana, they extend, perhaps, from the Atlantic to the Pacific ocean. But if we consider the lakes, the Atlantic, and the Mississippi as our boundaries, there is a vast country of arable land, including every possible variety of excellence, with few wastes or barrens. We seem to fall behind no quarter of the globe but in the precious metals and jewels. Our lands equal those of Egypt, Assyria, India, or China.

The people of the United States seem well fitted to avail themselves of these advantages. They are generally strong, robust, active, and ambitious, and are actuated by a greater desire to acquire a neat, competent, independent style of living than any nation ever known. They value no labors ; hardships, enterprises, fatigues, and even dangers are encountered with pleasure, in view of that honorable independence which is fairly within their reach. They grasp after it with eagerness—pursue it with diligence ; and they seldom fail of being successful.

The domestic history of a young farmer, in this country, cannot be read but with a kind of romantic pleasure, such as a poetic fancy feels in reading the fictions of the golden age. He early unites his fortunes and destiny with those of some rural nymph, whose virtue, kindness, prudence, and industry seldom fail to dignify the raptures or passion into the calm sunshine of lasting benevolence and esteem. They have no property—the new countries invite them, and they go thither animated with the most laudable and sanguine expectations. By a few years' labor which they pass through with resolution, cheerfulness, and hope, they acquire a competence, frequently wealth. Their numerous offspring are trained up in habits of industry, economy, and virtue. They settle around their parents, form a little society of most



endearing friendship, and living in love and peace, they are prosperous and happy.

This country has populated with unexampled rapidity. Since the close of the revolutionary war, the western line of settlements extending from Canada to Georgia has been moving westward, along the course of the great rivers which lead to the Mississippi, and in the bosom of those rich countries where the produce of the earth rewards the laborer an hundred fold.

While every art and science is cultivated, that of agriculture is by no means neglected. The different modes of subduing and cultivating the earth have, latterly especially, engaged the attention of men of opulence and leisure. Agricultural societies have been formed—valuable essays and publications have been diffused over our country, and the most important improvements have been brought from Europe and practised with success. Too much praise can scarcely be bestowed on those enterprising men who have published and diffused several important dictionaries of arts and sciences, particularly the *Encyclopædia*. From them the most useful information has been and may still be drawn.

In the agriculture of this country much is still to be done: many improvements are still to be made. We cannot but observe, with regret and concern that many farmers entirely overlook the grand object where their true interest centers. They blindly follow the footsteps of their fathers and ancestors, without deriving any benefit from reflection, inquiry, advice, or experiment.—They never once dream that husbandry, of all arts, is the most improvable.)

In our country there is a scarcity of hands to labor: whatever improvement, therefore, diminishes the quantity or increases the effects of hard labor, must be valuable. It is a prevailing fault that our farmers, in but few instances, consult the nature and character of their farms, and regulate their tillage accordingly. They do not consider whether they are more proper for grazing or for grain. They are determined entirely by accident or tradition in the choice of the grasses or the grain they will raise. They pay little attention to the selection of seed, an article of prime importance in every species of crop.

They are equally negligent of the breed of their cattle, horses, and especially of their sheep. Many things of this nature, in the farmer's art, may be attended to with little expence : attention only seems to be requisite, and of that kind which might serve as matter of amusement.

The greatest general fault observable in the agriculture of the United States is, what might be expected from the fewness of laborers, an imperfect, slight, and feeble tillage of too much land. It might, in a measure be remedied : if a much greater attention were paid to the cultivation of various species of grass, and to the rearing of stock, far less labor would be requisite in tillage ; while at the same time, the farmer's revenue would be increased, and a smaller portion of his plough lands being put into a much higher state of cultivation, would yield him a much greater quantity of grain. Where he now obtains two hundred bushels of grain from twenty acres, he might then obtain the same quantity from five acres.

The agricultural interest of this country is endangered from another quarter. An immense influx of foreign luxuries, and a taste for high living, seriously threaten the industry and habits of labor, prevalent among the middle classes of people. It may be said, indeed, that to purchase these luxuries, farmers must be industrious : It is a far more practical truth, that to use them does by no means consist with economy, and is absolutely incompatible with industry.

The middle and northern states, especially the latter, are cultivated by the very people who own the lands : each farmer does his own labor : he not only superintends, but leads in his fields, and does much of the work with his own hands. During the intervals of labor he reads the newspapers—talks politics, and becomes, at least in his own estimation, a profound statesman. It must, indeed, be confessed, that no class of laborers on earth are so well informed as the New-England farmers. They are generally well versed in the circulating politics of the day—most of them having newspapers enough in their houses to paper all their rooms.

## COMMERCE.

The commerce of the United States is both great and growing. Their advantages in this respect are not inferior to those of agriculture. A vast sea coast, indented with almost innumerable good harbors—a multitude of navigable rivers—a country abounding with articles of high demand for exportation—with every thing necessary to ship building, and as bold, hardy and enterprising a race of men as ever braved the dangers of the sea, all bid fair for commerce. We have already become one of the most commercial people in the world, and, it is thought, second to none but Great Britain.

Our advantages for commerce arise from the following considerations :

1. An extensive sea coast. From New-Hampshire to Georgia inclusive, considering the windings of the coast, is more than 2,000 miles. This whole coast is indented with good harbors. Many of them have already become places of considerable trade ; and many more are susceptible of the same advantages, and must rapidly rise into consideration, through the enterprise of the adjacent country. Some of our sea ports have already become great. There is probably no city on the globe which is now advancing with such rapid strides towards commercial greatness as New-York. She is fast rising into the first rank of cities. Situated at the mouth of a noble and beautiful river, down whose gentle current the wealth of an opulent country is wafted by nearly two thousand vessels, she trades with all parts of the world, and her ships are seen in every ocean.

2. The United States are prodigiously intersected and almost insulated by large rivers. By a few carrying places, which, at no very distant day, will probably be converted into canals, our whole country may be actually divided into several large islands. Those immense rivers whose waters fall into the bay of Mexico, in some of their branches, extend nearly to the great lakes which form our northern line, or almost interlock with streams which fall into those lakes. One can scarcely glance an eye at the map of this country, without being surprised at the vast extent and facility of our inland navigation.



This subject will attract more attention and excite more admiration progressively, as the body of population shall move westward, and those forests, which now shade one of the most fertile countries in the world, shall be cleared away.

3. The third remarkable trait favorable to our commerce is a vast profusion of materials for ship building. Masts, timber, plank, iron, flax, hemp, pitch, &c. are easily obtained in all parts, if not of the very best kind, yet of a quality fit for use. In proof of this, our trading vessels are yearly increasing in a geometrical ratio. It is not to be concealed, indeed, that we import some of these materials from other countries; which only shews that we have additional resources.

4. The produce of our country forms the real basis of our commerce. To enumerate the articles we export, and receive in return, from other nations, would fill many pages. The secret springs of commercial enterprise open an immense field of speculation. Our ports are visited by the ships of numerous nations, who find also their own interest in our trade.

5. The character and temper of the inhabitants are well adapted to commerce. No people are more eager in pursuit of wealth. In this, their favorite object, they are often led too far: it is thought by some to be the foible in their national character.

## LITERATURE.

It is hoped that the foreigner, into whose hands this book may fall, will not too hastily judge that the author is attempting to eulogize his native country. We are willing he should set down liberally to the account of national attachment; but it is our professed intention to state simple facts.

Regarding the literature of the United States as one entire object—judging impartially, and deciding with severity, we are compelled to say that it is on a footing not only favorable, but highly flattering to the present and rising generation. We shall here repeat an observation which has indeed often been made, but which, if true, cannot be made too often, nor dwelt upon too long: it is that the lower class of people in this country are bet-

ter informed than the same class in any other country in the world. This observation applies with peculiar force to the northern states.

That can be said of the United States which cannot with justice be said of any other nation, viz. that all our citizens are, by some means or other, placed within the reach of a good education. Those whose advantages are worst, can scarcely be excluded from this rule, and, in general it applies with certainty and strength.

In some of the states, schools are made a public expence, and are supported by a regular assessment and tax. Every man pays, not according to the number of his children, but according to the value of his estate.—It is greatly to be lamented that this is not universally the case. It can be viewed in no other light than as the firmest pillar of national liberty, prosperity and happiness. The ignorance of the common people is the certain prelude to their poverty and slavery.

The surprising difference between the people of those states who have long felt the benign influence of these institutions, and others, speaks more loudly on this subject, and paints it in stronger colors than are within the reach of tongues or pencils. But even in those states where education is not made the object of legislative provision, industry and frugality can seldom fail to procure the means of acquiring a competent education. Where those means appear to be most wanting, that defect is obviously the result of criminal negligence in the people; and can neither be ascribed, in any degree, to their necessary penury, nor the spirit of their government.

Throughout every part of the United States there are, or may, and probably will be such schools as will lay a broad and respectable foundation for the instruction of the great body of the people. How happy would it be if every state would establish schools by law! In many instances it would rescue the poor from ignorance, and it would ultimately free the country itself from those consequences which every virtuous republican ought most to dread and deplore.

A material defect in our present system of education is observable in the neglect which too many people are guilty of, relative to the qualifications of the teachers of their schools. Allured merely by cheapness, they often

send their children to be taught by persons utterly unqualified ; they thus repose the most important trust in persons destitute of every degree of merit. If in any case it is necessary to employ a workman, who is master of his business, it is certainly so in the case of a school master ; and if moral qualifications are requisites in any profession, they should not be neglected in his, to whom is entrusted the immensely important task of forming the minds of our children.

Academical schools have of late years, become numerous, and their number is still rapidly increasing. They form an intermediate grade between colleges and common schools. From them great benefit results. In every neighborhood where they are found, a number of youth are either fitted for college, or so well educated as to enter with advantage upon the mechanical or commercial professions.

In the United States there are several respectable and flourishing colleges, in which young men are carried through the various branches of a polite and liberal education. The most important of these, at present, are *Cambridge*, *Yale*, and *Princeton*. *Cambridge* is probably the best endowed of any college in the United States. *Princeton* has, it is generally allowed, produced the greatest number of eminent men, and *Yale*, for the habits of sobriety, order, morality, and discipline, stands unrivalled.

The great increase of books in the United States may be considered both as the cause and the effect of increasing taste and information. Books have multiplied, both from original production and importation, far more rapidly than people to read them. Still, however, regarding the whole mass of population, books cannot be said to be very plenty in this country. Although we have many men of learning, yet eminent erudition is rarely acquired, for want of access to proper sources of knowledge in this infant country ; and for want of those liberal fortunes which, in Europe, are sometimes lavished to foster genius when linked to poverty.

The encouragement of genius, by opulent men, is a thing scarcely known in our country, where *to get what you can, and keep what you have got*, is a fundamental maxim with all classes : nor is it very admirable that this



maxim is so steadily pursued, since it is regarded as the only clue to wealth, and since to this most of the best estates owe their existence.

It must be confessed that our country has not, as yet, produced many literary works of transcendent merit. We have few men of leisure, or of very eminent learning : but if compared with the nations of Europe, as to numbers, resources, and duration, we shall not be found deficient. Indeed, the inference, from such a comparison will be found highly in our favor. To suppose ourselves equal to the august *literati* of Europe, or nearly equal to them, with our inferior advantages, would be to set our powers of genius far before theirs.

These reviewers have made such havoc among our American authors, that the poor scribblers, like the guilty shades fluttering round the pavilions of Minos and Rhadamanthus, have learned to expect no mercy.

To erect a court of literary taste, however specious the pretence, must probably prove detrimental, if not ruinous, to the cause attempted to be benefitted. For, should it be allowed that correctness and elegance of taste are fairly reducible to a standard, (a thing however impossible, yet the court in which this cause must be tried can be no less than the whole learned world. In so wide a range of objects, neither one, ten, an hundred, nor a thousand men can be found competent to discern, distinguish, compare, and decide ; especially when we consider that the character, time, place, circumstances, and motives of authors form documents necessary to be before such a court. The reviewers themselves fully recognized this principle when they were noisy in praise of a poem which they thought English ; but so soon as they found it to be American, they presently changed their note.

The want of these documents have often led the reviewers into the most sorry and ridiculous errors. Productions have come before them, whose beauties they wanted sense and taste to discern, as well as integrity and candor to acknowledge. They are doubtless men of some learning, but, unluckily, they have assumed a station where, from necessity, their only prop is arrogance—where they are compelled to plunge into matters wholly beyond their depth, and deal out criticism by the wholesale, without taste or discernment.

But we may safely presume they are actuated by far other motives than those of a literary nature. Some of them probably write, because they must write or starve : others are hankering after the smiles of the great, and are slyly throwing out a bait for bishops, ministers, lords, &c. Loaves and fishes are at the bottom, whether they meddle with politics or religion—church or state.

And, after all, who are those invisible archers, which throw their envenomed arrows from behind a curtain, and wound the innocent much oftener than the guilty ? They derive their consequence from their invisibility. They can be regarded in no other light than as a nocturnal banditti who infest the paths of science, and render even the excursions of genius perilous and painful.

To affect to bring every publication in solemn review before them—then to decide, in plain and express terms, upon its merits—to presume to erect a standard of taste to which every thing shall bow—to meddle impertinently, to interfere professedly with writers who have appealed to the opinion of the public, and are not disposed to acknowledge any other tribunal, is arrogance and presumption in the extreme, and without a parallel.\*

The United States can, as yet, boast of no such prodigies in literature as these. But we have men whose attainments in the various branches of learning are decent and respectable ; and whose names will be transmitted with honor to posterity. We are doubtless warranted in the assertion, that no country or nation, in so short a time, has exhibited more numerous specimens of literary merit.

The numerous periodical papers, of late years established in this country, have had a share of influence in promoting knowledge. It is impossible to form any con-

\* Several of our American writers, however, have shewn great eagerness to worship at this shrine of pedantry. If they have been able to obtain some such scrap as the following, viz. " A pretty good thing." Critical review, Nov. 10th : or, " This work is not utterly void of all merit ; we think it may be read with *considerable* advantage." Monthly Review, Oct. 14th : they give it a place in their book at least as conspicuous as that of the title : ambitious to let the world know that they have the approbation of the *Reviewers*. It is said, and it is probably true, that the first set of reviewers were men of talents ; but, that like our continental money, they have depreciated to a thousand for one.

jecture concerning the number of magazines, museums, and newspapers now daily published. Several of them are of a moral and religious nature—are ably conducted, and have unquestionably been attended with very beneficial effects.

It must be confessed, that newspapers are not always to be regarded as the purest channels of political intelligence. They are too generally devoted to party, and of course to private views. And since this article is before us, we cannot omit the occasion of observing, that several of our public papers have been conducted, not by party men at all, but by foreigners, who, could it be presumed that they understand the nature of our government and civil policy, are utterly incapable of feeling any interest in, or concern for either. They are in quest of wealth and fame, and are decidedly of that description of fortune hunters who feel no delicacy in the choice of expedients to accomplish their purposes. That they pursue the course they do, is no matter of surprise, since they act from temper, habit, and necessity. But it is matter of serious regret, that the people of our country should give them countenance—be led by them, and look up to them as their political guides. If ever *the blind led the blind*, it has been in this very matter. Whether they will both fall into the ditch, a few years will determine.

We repeat the observation, that those foreigners, generally speaking, who have carried on several public papers, and have made much editorial noise in our country, are, by no means, to be considered as party men. They have, indeed, been the tools of party; but they are of any side which suits their imperious necessities: they are any thing—they are every thing—they are NOTHING. Viewing them in this light, their political labors, which have indeed been Herculean, will admit of the application of the celebrated saying of Horace, "*Parturiunt montes*," &c. Their elaborate, high sounding political essays and discussions must be viewed as coming from a regular manufactory, from whence the good people of this country may always look for stuffs of a certain kind and quality.

We hope we shall not be thought impertinent, when we ask what would be the fate of an American printer



who should go into London, or Paris, and set up his political manufactory upon as large a scale as those foreigners do amongst us? He should tell them plainly what his designs were: for these fellows are seldom guilty of taciturnity. He should, in fact, begin thus—“Gentlemen, you are an unhappy people: you have great advantages, but do not know how to improve them. I have come among you to be your saviour—to diffuse light through your benighted regions. In the first place, I shall correct the abuses of your government, and reduce all things to the uniform rule of justice: I shall change your ministry, which ought not to remain any longer in the hands of such men as now are in power; and I shall put up certain persons who will do you ample justice. As I have leisure, I shall look into all your departments of state, and I pledge myself I will never cease till I have *regulated your nation*.”

A style like this, from a foreigner, would not pass current in any nation under heaven but our own. We have heard it, shall I say, with patience—with applause—with gratitude. Many of our simple citizens, and simple indeed they must be, have looked up to these loquacious parrots, who, to be sure, recite their lessons with wonderful volubility, and have been ready to exclaim, *It is the voice of God, and not man*.

They have affected to be at the head of the great parties into which our country has been unhappily divided. They have dealt abundantly with *great men* and *great things*—have, in short, affected to be the scourges and purifiers of the times. The fact is, their presses have been the common sewers of the times, from which have issued streams of filth and falsehood sufficient to overwhelm and drown every thing but immortal truth and virtue.

## NATIONAL ACADEMY.

The existence of an institution of learning, founded on such principles, and embracing such objects of instruction as would entitle it to be called a national academy could it fairly be accomplished, must be of great utility and importance. The progress of our schools and colleges, considering the age and resources of the country

is certainly respectable and highly flattering to the enterprise and genius of our people. There seems, however, to be wanting an important wheel in the system ; which, without impairing the value of any one now in motion, might act as a primary moving power, and communicate energy and stability to the whole extensive machine.

It may be thought a degree of arrogance and presumption to carry our suggestion, on a subject of such delicacy and importance, any further. But waving an extreme sensibility to diffidence and reserve, we shall further suggest that the institution contemplated should embrace the general circle of science supposed to be included in a liberal education. That, in a special manner, the learned languages and mathematics should be carried much farther than they commonly are, in this country. For, it must be confessed, that our college graduates are, as a body, very deficient in those essential branches of learning. Though some of our colleges, at the present time, are making noble exertions to remedy these defects.

The English language is professedly taught in all our schools of learning. It is, however, not cultivated in a manner best calculated to give it that perfection which is desirable, and probably attainable. Though professedly taught, it seems to be for the most part overlooked and lost in the rapid succession of numerous objects considered as more directly classical ; and scholars retire from school without being perfected, or even well grounded in orthography, etymology, syntax or prosody. It thence happens that the language of the nurse ever predominates over that of the master, provincial dialects prevail, and the reflection, sometimes cast upon our colleges, proves but too true, that a collegian as such is seldom a good English scholar.

The commercial and political relations of this country to France are already great and still rapidly growing, which must render the knowledge of the French language necessary to all men of learning and business. A general conviction of this, has, of late years, induced a desire in many men to give their sons a branch of knowledge deemed so essential. They have been compelled to resort to such means as presented, for the obtaining of this end. In some instances their endeavors have been crowned with success. But in the greater number

they have resulted in the detection of imposition and of course, in failure and disappointment. We shall never have within our power, the certain means of acquiring the French language, till, in some one or more important institutions of learning, it be made a classical study. Able professors and masters may then be obtained, and a sure and direct course will be opened to that important field of useful and elegant literature.

History and government, embrace some of the most important branches of knowledge which ever invited the attention of man. Objects of such magnitude and splendor should engage and fix the attention of young men more strongly and for a much longer time than is usual in our seminaries of learning. Instead of forming a single science, their necessary elements combine a cluster of the most elevated sciences, and among classical pursuits they are certainly some of the most ardent and interesting.

Oratory is taught in our colleges with little success. Boys, who have been well taught in grammar schools, are frequently observed to return from college worse speakers than they entered. This is not owing to inattention or want of skill in their tutors at college, but wholly to want of time. Sciences of such importance crowd on so fast, that, in fact, more time must be taken, or some things must be neglected.

The learned professions have certainly been pursued in this country with success. But the advantages arising from an institution liberally endowed in these respects must be obvious to every reflecting mind.

Several things must be perceived to be requisite to the establishment of such an academy.

It must be made an object of legislative provision.—Reliance could not be had on the resources of individuals. It is presumed that it might be made a public expense without increasing burthens, involving embarrassments, or exciting murmurs. It must be situated centrally, rather as to intelligence than territory. Its discipline must be strict; nor will it probably ever succeed, without its governing authorities can, in some way, be clothed with civil power. The instructors employed must be men of very great learning and abilities; the qualifications for admittance must be high and distinguish-



ing, and regulated both by age and attainments. The term of continuance should be much longer than is usual at public schools, nor should a scholar be capable of receiving degrees but by merit and a certain age. The libraries, apparatus, and salaries, and of course the funds of the institution must be great.

Could such an institution be established in the United States, various important benefits would be derived from it. It would strongly tend to abolish provincial dialects, of course, to improve and perfect our own language, which at present, is in danger, from so wide a territory, such a compounded mass of society, and so feeble and disconnected a plan of education. Nor would its influence be less, in forming many eminent literary characters; of which at present we cannot boast. The sciences of history and government ably instructed and deeply studied would not fail of their salutary effect.

This institution would rouse all the colleges in the several states to emulation, or rather would rouse the several states to patronize the colleges, and prove, in that way, a source of general improvement; and by that mean we should soon rise to a level with the nations of Europe in point of literature. In one word, it would promote the great interests of literature and government, and from the operation of various causes, strengthen the harmony and union of the states.

Several apparent singularities in the preceding plan have arisen from a strong conviction that boys are generally allowed to finish their education too young. By these means many of our finest geniuses are lost to society. They are sent very young to school, where, perhaps, they discover marks of genius which excite great hopes of future excellence. Parental fondness and the vain ambition of the teacher press them rapidly, and of course, superficially, through their studies. They are hastened away to college, enter, and perhaps graduate at fifteen or sixteen years of age. By the time they are eighteen, they need to enter freshmen and go through the same course again, to make them decent scholars.

It is clearly perceived that various deviations from this plan might be necessary in case of actual experiment: but not to enter into the merits of the main question relative thereto, we shall only observe that there seems to

be two defects in the plan of education pursued by the people of the United States. The first is the want of a sufficient number of men of eminent erudition and literature. The preceding plan, or something similar, would tend to remedy this defect. The second is, the dangerous power the great body of the people have in their hands, to neglect the education of their children. Some of the wisest nations of antiquity considered that parents were not the proper persons to be trusted with the education of their children, on account of their natural affection and partiality for them. This matter, therefore, was under the direction of their council of state, and was thought one of its most weighty concerns, as most certainly it was.

The happy effect of establishing schools by law in every district of people of size sufficient for that purpose, has been demonstrated by experience in various parts of this country. Their townships are laid off into districts consisting of thirty or forty families each. In each of these a board of trustees, or more properly, a school committee is appointed. It is the business of this committee to provide a teacher, who must be examined, approved and licensed; and also to superintend the affairs of the school. A sum of money is levied upon the town sufficient to pay the masters of the several schools, and is assessed upon every man, as other taxes are, according to his rateable estate. This money is apportioned and paid out to the several districts, according to the number of children they contain over four and under sixteen years of age. This system has the following excellencies:

1. It compels every man to do his duty: and next to the duties a man owes to his maker, probably none are more important than those he owes to his children.

2. If a man is compelled to pay his school tax whether he send his children to school or not, he will be likely to send them. Whereas if his paying be optional, he will often be under a strong temptation not to pay, and, of course, neglect the education of his children.

3. The poor who may have numerous families, will have little to pay, and yet may school all their children.

4. Many rich men who have few or no children will pay liberally for the education of the children of the

poor, than which, they cannot make a more acceptable offering in the sight of heaven, or do mankind a greater favor.

These suggestions are made in the firm persuasion that the establishment of schools by law over this widely extended country will greatly conduce to promote the happiness, and perpetuate the liberties of the people.

## RELIGION.

It is extremely evident that liberty of conscience is among the natural rights of mankind. Nothing can be more reasonable than that a man should enjoy his own opinions concerning his Maker, and a future state. But the unskillfulness of most nations has led them so to blend religion with state policy, as to render religious disputes a matter of temporal interest. Hence have originated innumerable persecutions and wars; and the repose of nations has often been interrupted by religious quarrels.

The christian church had scarcely time to take breath from the incessant persecutions of the Roman emperors, before she began to persecute her own refractory children. In the fury of her misguided zeal she grew intolerant, haughty, and cruel, and, for several centuries, seemed to dispute the character of cruelty with the worst of the heathen emperors. The reader of history is compelled to deplore the persecuting spirit which seemed destined to reign and triumph in the midst of all the improvements of modern Europe—in the midst, we might almost say, of learning, philosophy, and benevolence: for, however expanded the human mind became, however exalted by science and virtue, many of the wisest of men could not but think it right that all should be compelled to think with them, and subscribe to their articles of faith.

Some honorable efforts had been made in Europe towards emancipating the minds of men from this tyrannical chain: but that grand and noble work was effected in this country. Here the Ruler of providence planted a nation which he designed should give to the universe one illustrious specimen of religious freedom. This grand exhibition was to be made under every advantage.



The experiment was not left to be effected by some petty tribe—some obscure horde—some remote clan in a cramped and narrow corner, but by a nation possessing one of the fairest, most opulent, and extensive political divisions of the earth—a nation grown numerous by natural population—rich by unparalleled industry, and powerful by its own inherent firmness, bravery, and virtue.

In the United States, the constitutions both of the general and state governments breathe the purest spirit of religious liberty. There can be no greater proof of this than that such a spirit prevails and reigns through every part of the United States. There exists *no subordination of sects or parties*: every man worships God according to the dictates of his own conscience: no one disturbs him: no one rebukes him: the stern features of bigotry, if they exist, are kept covered under a double veil: the threatening voice of spiritual despotism is never heard.

In the country there are various religious denominations, such as Presbyterians, Episcopalians, Baptists, Quakers, Methodists, &c. If perfect harmony does not, in every instance prevail amongst them, it is more from accidental causes, than from any rancour occasioned by their distinguishing tenets. While we cannot but observe the harmony of the different religious sects with a degree of pleasure, we lament that such differences should exist; and especially that the breach should be unnecessarily widened, as it seems, in some cases, to be, where christians put up more bars than their tenets seem to require or justify.

The enlightening and conversion of the heathen, have of late years, considerably engaged the attention of the christian world. Attempts have been made in Europe to send missionaries into various parts, for that purpose, and the people of the United States have also been roused in their attention to the same salutary object; various denominations of christians have severally combined their influence and exertions. It is ardently to be wished that this business might so prosper as to form the leading trait in the religious character of these times; and, especially, that it might form an all important era in the history of savage nations, by enrolling them with civilized and christian people.

Our debt to savage nations, both of reparation and benevolence, is immense. If the christian be the true and only saving religion, of what importance it is that they should know it! Their instruction and improvement form an object not unworthy even of the patronage of government. The voice of humanity loudly bewails their deplorable condition. We may safely affirm that legislative interference is often employed in matters of less magnitude: but we may rest assured that the government of this country will, at least, smile on the benevolent designs and endeavors of individuals, and will smooth the way for their accomplishment.

If the prejudices of heathens against christianity are strong, they are fortified in them by facts of a most stubborn and glaring nature. They judge of this religion, to them unknown, by what they consider the best means of judging—the conduct of nations professing it. A history of the aggressions of christian nations upon the heathen, would form a volume of the most glaring crimes. On this score, what a catalogue of enormities would be found in the countries and islands of India—in Africa—in the West-Indies—in South, and in various parts of North America. What oppression, injustice, and monstrous outrage, the defenceless people of those unenlightened climes have suffered, from nations professing the just, holy, humane and pacific principles of christianity!

For those nations thus suffering—thus bleeding with recent wounds, it is natural to view in one light the professor, and the religion professed.

To this, as a principle cause, it is doubtless owing, that so great a part of the world still remains heathen. Those nations who have been favored most with the light of science and truth, have improved their superior advantages to the injury and ruin of their fellow-creatures less informed. While christians, as a body, conducted agreeable to their principles—while they behaved like subjects of the Prince of Peace, success attended their doctrines—their institutions spread with rapidity, and their missionary labors were not in vain. But those happy days have been long since past. Christian nations, once having become powerful, thought no more of converting the heathen but by the point of the sword:

and they have carried on this mode of conversion upon the most extensive scale, and with a high hand. Millions have fallen a sacrifice, and the remnant have only survived to hate, abhor, and curse the christian name, from father to son, for ever.

It is time to think of reparation. But, alas! what amends can be made for past ages, and for innumerable millions? I forbear to mention the awful reparation which even *now* may be preparing for their ruin.—Almighty Providence has their destroyers in his hand: but their blood, even the atrocious guilt of their destruction, has descended and rests on the heads of christian powers now on the stage of action. They, too, are in the hand of the same just Providence which has determined their fall. The present severe commotions can only be regarded as the movements of that high and dreadful wheel, which will pass over and crush them, and cause them to become like chaff of the summer threshing floor.

May we hope that our infant country is reserved to a happier destiny? Such a hope can only be grounded on the idea of our cleaving wholly to the christian character. If we do this, we shall not only enjoy the smiles of heaven, and the solid and lasting benefits of divine protection, but we shall look on the poor savages, on our borders, as our unhappy brethren, and shall not only treat them with clemency, but make every possible exertion for their instruction and improvement.

It cannot be doubted that the perfect religious freedom prevalent in this country is, in some instances, improved to the purposes of licentiousness. It probably tends to promote and cherish a great diversity of opinions: perhaps it is often attended with gross neglects of religious institutions—such as the sabbath, and attendance on public worship. It has been accused of favoring infidelity, and leading to the utter neglect and contempt of all religion. Experience, however, refutes the accusation. It is confidently presumed that religion is regarded with as much sincerity in this country, as in any, where there is less religious freedom.

But should it even be granted that libertinism, in some instances, seems to be rather encouraged by such unbridled freedom, as well might one urge, as an objection



to free government, that it tends to licentiousness in the people. The important and incalculable benefit resulting from our religious system, is the general diffusion of light and knowledge. When a man is left to choose his own religion, the moment he is convinced that important consequences are likely to result from his choice, he begins to listen—to inquire—to examine—to discuss. He finds others engaged in the same pursuit. They prompt, encourage, and aid one another. It thence happens that no country on earth equals this for religious inquiries. Nor is there any country where the people, as a body, are so well informed in religious matters.

## GOVERNMENT.

The government of the United States seems to be without a parallel. We find nothing like it in modern times : anciently the Greeks had something which resembled it ; but that resemblance was indeed remote and feeble. Their amphictyonic council was little different from an assembly of ambassadors, saving that they met regularly both as to time and place ; and, when convened, their proceedings were more like some kind of supreme court, than a representative legislative body.

Our government is no less singular as to its nature than as to its origin. It is, perhaps, the only government which, in all its parts, was the result of plan, foresight, or design. Most governments have jumbled into existence, from mere accident, by a concurrence of unforeseen events. Great things have grown from small beginnings. Men have been fatigued into compliance with the dictates of prompt and daring ambition ; and have acquiesced in a system of arbitrary power : but, in our case, a number of men, competent to so great a work, sat down and planned our government. Before them lay the legislation of past ages. They saw the rocks and shoals on which many have dashed. They did what they could for our benefit. The plan they formed was dictated by their knowledge of our circumstances ; and it is probably the ablest and best plan of government ever formed by man.

In all human concerns, theory and practice are found to differ. We shall not so far infringe upon the sphere

of the politician as to meddle with the practical part, that is, the administration of our government: nor shall we take any other notice of the theory than as a mere matter of speculation. No human government can be perfect; of course, the best ever devised by mortal man must be subject to changes, inconveniences, weaknesses, and, ultimately, to dissolution. Man himself must fail; and can it be thought strange that all his works should, in that respect, resemble him?

Some writers insist that a government, in order to have virtue, strength, and duration, must combine the three principles of monarchy, aristocracy, and democracy. It cannot be doubted that monarchy is the strongest form of government—aristocracy has the most wisdom, and democracy the most virtue. Could a government be formed which would unite the strength of monarchy without its tyranny—the wisdom of aristocracy without its ambition; and the virtue of democracy without its weakness and folly, that form would be the best.

Our government is wholly without the monarchical branch: it only combines aristocracy with republicanism. The probability is, that, though republican in theory, it will, in the course of events, become, in a great measure, aristocratical. Our executive power is weak, and the aristocratical tendency of the whole machine too obvious to escape the notice of any one who looks attentively at it. Power and influence can never be long separated from wealth. Many governments, in theory, have professed to confer honor and office by merit. No theory has been more specious than ours: but, in this country, the honors and offices will be controlled by a chain of influence, whose last link will be made fast by a golden staple. True, it may be said that our government is elective, and almost every man is eligible to office. But what is our chief magistrate? He is elevated at the head of several millions of people. If there is such a thing as a natural aristocracy in society, he must be from that class. He must be a man of the most elevated dignity—a man of a mind far superior to other men, and whose life, character, circumstances, and fortunes have combined to raise him far above the common level. Hence, though the office is elective, yet it is as completely beyond the reach of the great mass of the people, as though it was hereditary.

Let it be supposed that there are seven men in the United States adequate to the discharge of the duties of President. Their depth can only be fathomed, and their qualifications traced, by men of nearly equal capacity. The great body of the people never saw, and never will see those seven. They must be made known to the community, by men of an intermediate grade of intelligence, who are still far above the common level. Perhaps one hundred men must be the sources of intelligence to the millions who compose the nation : nor yet can this hundred act upon the community, but by another intermediate grade, consisting, we will say, of a thousand. Thus it appears that our right of suffrage, in the election of our chief magistrate, is an immensely complicated system of influence, interest, favor, confidence, and proxy. A chain of influence, composed of ten thousand links, and divided into ten thousand branches, descends with tortuous course to the great body of the people. Nobody can tell where or how it begins. If it is corrupt in its source, it seldom grows purer in its propagation ; or, if it arise from a pure fountain, it is often checked and defeated in its progress. One man tells me to vote for A—another tells me to vote for B. I know nothing of A or B, but from the distant and discordant murmurs of common fame. I decide the important question, therefore, not by comparing the qualifications of A and B, but by balancing the integrity and good sense of two persons much nearer me, by whom A and B are recommended.

And who are the senators of the United States ? They are two in number from each state. They should be, as all acknowledge, men of great abilities—great integrity, and supereminent virtue. They can be found only in the highest and most dignified walks of life : they must be men, the general current of whose lives has evinced their greatness and integrity—of course, men rarely to be found. They must be selected from the happy few, who, by a peculiar destiny, are fit to be entrusted with the most arduous and important concerns of a nation. The right of suffrage, therefore, in the great body of the people, avails no more than this, viz. to say which one of the few shall be the man ; nor can they say that, till they are told which one *shall be the man*, by some-body who knows him better than they do.



The same observations apply with equal force to the choice of the members of the house of representatives. We will suppose that each member of that house has forty thousand constituents : not one fourth of them have any personal knowledge of him, or any knowledge of him at all, but by information from, perhaps, some man, who knows some man, who knows some man, &c. who knows him better than they do. It amounts to this, that, from among the few qualified for that important office, one must be selected, and it should be the one who is the best among forty thousand. As a general principle, it will happen that this office will be obtained by the most opulent, influential, or intriguing men in society—men elevated far above the common level ; and sometimes men who are strangers to the views, feelings, and interests of the great body of the people. Therefore, although we have no titles of nobility in our country, yet all the branches of government being organized and made up of men of a class superior in point of intellect, interest, influence, and, we might add, of intrigue, it can scarcely be doubted that it will, one day or other, tend to aristocracy.

A government, composed of branches from different classes of men—which branches, in the proper exercise of their powers will be actuated by an opposition of interest and prerogative, will check and balance itself, and by action and re-action, will preserve an equilibrium ; but when all parts of government are from men of one class—have but one interest, and lean the same way, the consequence is obvious. In a word, in the formation of governments, allowance should be made for man as a selfish being ; and, in the different branches, that selfishness should be so situated as to impel them in different directions. When a man's interest leads him to do right, we have the surest pledge of his conduct.

In our country, the vast objects to be disposed of by periodical and frequent elections, will be a fruitful source of contention, difficulty and danger. The amplest field for chicanery and intrigue will be opened that ever existed. Merit is generally modest, and rather seeks concealment, while ambition assumes a thousand forms of disguise—stoops to the meanest arts, and is always noisy for the public good.

The co-existent powers of the general and state governments, especially in the legislative and judiciary departments, render the whole machine as complicated as it is great. It will require time, and, it is feared, more wisdom and virtue than are common to mankind to define their respective limits—to adjust duly their interfering claims—to extend or restrain their jurisdictions as may be necessary on future emergencies.

One of the most serious evils to which the constitution of our government is liable, (and the same may be said of all written constitutions), is the power, caprice, ambiguity, and fallacy of construction. The instrument is very concise, though perhaps nothing of a similar nature was ever more explicit and intelligible. The political tactician, however, can easily demonstrate that no system of law or form of government can be couched in such language as to be beyond the reach of sophistry. The clearest, most forcible, and positive expressions, are liable to constructions, glosses, colorings, and perversion. It is remarkable that some of the greatest and most important political disputes in this country have arisen respecting the intent and meaning of the constitution. In those disputes, not only the people at large, but even statesmen, have actually taken different sides, and maintained the controversy in the most strenuous manner.

But without virtue in the people, indeed, without great wisdom and circumspection, the best theory that ever existed on paper, will be like a paper wall opposed to the cannon's mouth. The wisest regulations—the best laws, will be censured as unconstitutional, through mere perversion: the constitution itself will be assailed, under pretext of amendment; it will be curtailed, mutilated, undermined, and destroyed. Nothing can prevent evils of this nature, but public virtue.

The vast disparity among the different states will ultimately prove a source of danger to our government.—So long as human nature remains what it now is, men will not fail to avail themselves of the power put into their hands, and, generally, to selfish purposes. While some of the states are as large as the kingdoms of Europe, others are quite diminutive, and, on the principle of equal representation, must have little influence in the

general government. An equality in the Senate can by no means give the small states an equi-ponderance, since in the lower house, the essential laws of the union generally originate. On this rock, the Grecian republics were ruined. Though it must be confessed we are far better provided for against the evil than they were, yet our provision will prove ineffectual: the larger states will be likely to predominate and govern. This will occasion negotiations, combinations, and intrigues, till, at length, *Lacedemon*, *Athens*, or *Thebes*, will rule the rest.

The theorist cannot but see defect in our judiciary system. The judiciary department, under every free government, is the proper guard of the laws: but, in our country, the laws of the union are, in a great measure, left to the guardianship of courts, whose existence depends on the state legislatures. It may, indeed, be said, that this will serve to guarantee the liberties of each state. Will it do this—or rather will it not repose the security of the general government on the virtue of each individual state?—a prop too feeble for the weight it sustains. The causes of which the federal court holds jurisdiction are few, and of small importance, compared with the vast pecuniary concerns of the state courts; while, on the other hand, the legislative concerns of the general government as much outweigh those of the several states. It amounts to this, that the legislative power of this country is holden by the general government—the judicial by the several states. It will also serve to set this matter in a stronger light, by observing that it has been the manifest policy of some of the larger states to lessen the sphere, and diminish the importance of the federal courts.

No organ of government can be considered as complete in which there does not exist a plenitude of legislative, executive, and judicial powers. The general government legislates and looks to the state judiciaries for the carrying of its laws into effect. But if, as many assert, the state governments are to operate as a check upon the general government—if they are to be considered as the anchor of our liberties, how plausible will be their pretext, and how frequent their opportunities for opposing the laws of the union. In the present calm of public



passion, and reign of virtue, while, as yet, many of those patriots are alive who first asserted and accomplished our freedom from a foreign yoke, there is, perhaps, little danger from these sources; but the time may come when things shall be quite altered. Such a time probably will come long before our population shall equal the means of subsistence in our country.

To give symmetry and permanence to our system of government, one would be induced, from pursuing the preceding train of reflections, to think that our federal judiciary should be as extensive in its jurisdiction as the legislature. Perhaps, however, the importance of the state judiciaries is necessary to the subsistence of the states in their distinct capacity. How far, and in what sense are the individual states independent? How far are they consolidated? What is the nature and strength of their union? How is that union to be preserved, and how long will it last.

### THE SPIRIT OF OUR GOVERNMENT AS IT RELATES TO FOREIGNERS.

No government was ever more benevolent or liberal to foreigners than that of the United States. It has holden out to them the greatest encouragements; nor has it disappointed their expectations. When arrived in this country, they have been fostered and cherished with the greatest care and sympathy for their lonesome and exiled condition. They have been taken by the hand, not only by our citizens, but by the government itself—they have not only been aided in business, but have been made citizens, and honored with the public confidence, by appointments to offices under the government.

The object of our people and of the government itself, in this matter, has doubtless first been to promote emigrations from Europe. The first settlers in this country, while it was yet a mighty wilderness, considered themselves as in a kind of voluntary exile.

They seemed for a long time to want nothing so much as inhabitants. Even after they had grown so numerous as to feel no fear of the savages, still there was an almost boundless continent before them. They felt the want of people on all accounts: to clear off the woods.

to cultivate the lands—to carry on the manual arts—to promote the liberal sciences; and, in short, for all the grand objects of peace and war.

To them nothing was so desirable as the arrival of new settlers. They solicited emigrations, and received and caressed strangers from all nations with the utmost warmth and sincerity.

This disposition becoming habitual and universal, it descended from father to son, and lost nothing even by that revolution which severed us from Great Britain and made us an independent nation. When the present federal government was formed, it could not but savor of those notions of government which were co-extensive with the Anglo-Americans, and had been coeval with their first settlement in this country. An immense country—few people—a territory, but the margin of which was as yet settled—universal liberty, both civil and religious—freedom of thought and speech—great sincerity of mind and simplicity of manners—respect for, and confidence in strangers coming to live amongst us, were objects whose influence predominated in the minds of all classes, not excepting those who formed our state constitutions.

To increase the population of our extensive territories, provision was made for the encouragement of emigration. The warm benevolence of individuals, prompted them to institute societies for the aid of emigrants, and legal provision was made that, in a short time, and with little trouble they might become our fellow citizens, and partake of all the privileges and immunities of our country. Nor did our zeal to promote the cause of foreigners stop here. Several of them, in various parts, were promoted to offices of considerable trust and importance, and were allowed to share largely in the honors, powers, and emoluments of government.

The people of the United states in their favor to foreigners, were prompted by purer motives than those of a selfish nature. Although they saw their interest in an increase of population, yet humanity itself, and that of the most generous and elevated nature, had much influence in this business. They wished their country might be an asylum for the poor and oppressed from all nations. It was their ambition to give strangers, who wanted a

country and a home, so welcome a reception, and afford them such privileges, as to efface from their memories the days of their affliction and distress, or to cause them to be remembered only to heighten the contrast of their present good fortune and felicity. Many an unhappy exile can, with great propriety, say, *I was a stranger and ye took me in.*

It is not unlikely, however, that the future historian will be compelled to say that our government, in relation to foreigners, erred through excess of benevolence and urbanity. In general the incentives to emigration were both needless and unsafe. From the natural progress of population, our increase was great almost without a parallel. Far distant from the desolating wars of Europe, our fathers dwelt in the bosom of peace and plenty, and, under the smiles of Providence, had yearly accessions of strength more to be relied on than mercenary armies, or any description of foreign emigrants.

The rapid increase of any nation, by means of an influx of foreigners, is dangerous to the repose of that nation; especially if the number of emigrants bears any considerable proportion to the old inhabitants. Even if that proportion is very small, the tendency of the thing is injurious, unless the new comers are more civilized and more virtuous, and have at the same time, the same ideas and feelings about government. But if they are more vicious, they will corrupt—if less industrious, they will promote idleness—if they have different ideas of government, they will contend—if the same, they will intrigue and interfere.

The people brought up in the bosom of the British kingdoms are essentially different from us both in their views and feelings about government. Though they may use the same words that we use—though they express the same abhorrence of tyranny and oppression, yet liberty, considered as a creature of the mind, is with them a different thing from what it is with us. It is no difficult matter to account for the licentious views of liberty, and the romantic ideas of the freedom of this country, entertained by the lower classes of Europeans. From their infancy they have associated with government and law, the idea of tyranny and injustice, and with liberty, a state of society as unrestrained as a state of



nature. When they come into this country and find law and government of a sterner cast than they had figured to themselves, they soon grow discontented and seek for a revolution.

The history of Rome furnishes a striking instance of the deplorable effects of an influx of strangers into a country. After the Romans had conquered Carthage, Greece, Asia, and Gaul, Italy presently was filled with enterprising emigrants from all quarters. Though they came, as it were, singly, and as humble suppliants, yet they, in effect, conquered their conquerors : they inundated all Italy : the majesty of the ancient Romans was obscured, overwhelmed, and utterly lost in an innumerable swarm of foreigners : the evil came on by slow and imperceptible degrees, but was at last irresistible and fatal. These were the persons generally employed in the civil wars. A multitude made up of such people is always fickle, inflammatory, outrageous, vindictive, and burning with ambition to level all distinctions.

It is not a common case that the most valuable members of society emigrate. As it was in the days of David, whosoever was in debt, or discontented, or in distress, fled to the cave of Adullam, and by that mean his army grew apace : so it generally is in cases of emigration. Though many worthy characters are found in so great an emigration as has been to this country, yet, for the most part, they are poor, distressed, overwhelmed with calamities, discontented, oppressed by the tyranny of their government sometimes, but more commonly by their own vices or imprudence.

The people of every country are the most suitable to govern their own country. Could Pitt and Fox be restored to life, they would not make good legislators in America. If, indeed, in a few illustrious instances it would do, as there is no general rule without exceptions, yet the principle here laid down is certainly correct. In whatever country foreigners interfere with government, the tendency of that interference is a change either for better or for worse ; and the tendency of changes, especially when the effect of blind causes, is but too well known.

The frame of our government is probably as faultless as can be expected in this imperfect world : its ultimate

success must then depend upon its being wisely administered. Relative to that article our security lies in our elections. As, in our form of government, the right of suffrage is among the most important of civil rights, it should be preserved inviolate ; but it should be guarded with the severest caution. Foreigners who arrive in this country seldom come with an expectation of becoming legislators here. Their confidence in our government probably brought them hither, where they ought not to hope for more than complete security of life, liberty, and property. More than such security would, in the end, work injury to themselves.

To illustrate the subject, we will state an extreme case. We will suppose the government of the United States wholly given into the hands of strangers and foreigners. An arrangement of this nature, every one must see, would, by completely ruining the country, ruin all it contains—foreigners as well as citizens. From this, to descend to a case of a much lower nature, we will only suppose that every foreigner, on, or soon after his arrival, should be vested with some office of government. From such a provision two great evils would arise :—first, strangers would flock to our shores in swarms and clouds, like the locusts of Egypt ; nor would they all be of the most meritorious class : and secondly, the offices filled by these people would generally be wretchedly discharged. They would have neither the ability nor the disposition to discharge their duty, according to our notions of duty : nor would it remedy the difficulty, should it be granted that their notions were more correct than ours.

From both of the preceding cases, which are more or less extreme, we will now descend to the thing as it is. Every foreigner, soon after his arrival in our country, by a course neither circuitous, expensive, nor long, becomes a citizen in the fullest sense. He is one of the *sovereign people* of this country—is an elector, and eligible to all offices. He immediately becomes a politician—is profound in the science of government—is able to set all things right. From his cradle his ideas of law and government have been closely associated with the most direful images of fear, terror, and resentment ; and he views liberty as some wild, enchanting mountain

nymph, roving through fields spread wide and adorned with flowers. With these views of law and liberty, he sets himself indefatigably at work, to mend the course of things. He declaims against oppression—flames with zeal for liberty, and seldom fails to be at the head or tail of innovation and reform—perhaps of insurrection.

It is worthy of remark that emigrants from Europe are from a more advanced state of society than is generally found in this country; or, at least, an older state. It thence happens that many of them, even of the lowest grade, have a certain knowledge of mankind, the necessary result of mingling with an immense mass of population. This knowledge, indeed, is chiefly made up of vanity and vice; but it helps them to great volubility of tongue, smartness of reply, and a seeming knowledge of things, which, handed out on all occasions, readily sets many people to staring at them as something extraordinary. For this very reason, many of them vulgarly pass for people of great information, especially in the circulating politics of the day; of course they are pushed forward into offices of considerable responsibility.

The republic of Athens guarded the avenues to citizenship with great strictness. With them, foreigners could only become citizens in their great grand children.—Their policy, in this respect, seemed not only safe, but necessary. Their state was so small that, could foreigners have gained admittance, they would soon have outnumbered them. It is as dangerous to be outwitted as outnumbered; and it would be the true policy of the United States to admit no foreigner ever to the right of suffrage. No person should hereafter become a citizen but by being born within the United States.

Far be it that this rule should extend to the disfranchising of such as have by any means already obtained citizenship. Many of them came amongst us when their arrival was fortunate for us, and it should certainly prove so to them. Their presence gave *countenance*, and their assistance *strength*. But those days are past, and a similar occasion will never return. For the future increase of our citizens we may now safely rely on the prolific and legitimate powers of nature, and all other means of increase should be rejected as an acquisition highly dangerous, even as a surreptitious gain.



Let foreigners find in this country an asylum of rest—an escape from oppression. Here let them buy, and build, and plant—let them spread and flourish, pursuing interest and happiness in every mode of life which enterprise can suggest or reason justify, and let them be exonerated from the toils of government. We do not need their hands *to steady the ark*. If we make good laws, they will share the benefit—if bad ones, the blame will not be theirs. Let their children, born amongst us, become citizens by birth-right.

## POPULAR ELECTIONS.

In elective governments the most important point to be settled is who shall have the right of suffrage—who shall be the electors? Surely, if this right were always to be exercised by wise and virtuous men, none but such would be chosen into office.—But where the power to choose is lodged in bad hands, it is probable that bad men will be chosen. Hence the old but true maxim, that the happiness of elective governments depends on the virtue of the people.

The conduct of the people of the United States, hitherto, has been such as will entitle them to the character of a wise and virtuous people; with, perhaps, some small deductions. Could it be relied on, that we should always remain as virtuous as we now are, and perhaps a little more so, it must be granted that the right of suffrage was put into exactly the right hands. Let us indulge the pleasing hope that, as a nation, we shall not remain stationary in our present attainments of political virtue, but shall continually progress in the same, and also in knowledge, till we shall become, to a man, a nation of patriots and statesmen.

In spite of the most flattering hopes, considering the various means by which the number of citizens is daily and rapidly increased, it must be allowed to be possible that the people of this country will grow far more corrupt. They certainly have the common inducements and temptations to that end. If ever the people of any country were corrupted by an influx of foreigners, of different habits, manners, and customs, we are in danger: if a sudden increase of wealth, luxury, effeminacy, ex-

travagance, and dissipation ever corrupted any nation, we are in danger : if it is possible for artful and designing men to assail the virtues of the lower class of people to palm their ambitious schemes upon the unwary—to impose upon ignorance and simplicity, we are in danger.

The causes of public corruption and national depravity, at first, are slow and work unseen. They begin to operate by insensible degrees, and are always perceived least by that part of the community on which their operation is most fatal. If such causes exist in this country, however much the good sense and virtue of the people may retard their operation for awhile, yet they may at length produce their utmost effects ; for the same causes, under similar circumstances, will infallibly produce the same effects.

When that time shall come (and it may prove to be a very distant day,) our elections will, in some degree, resemble those of ancient Rome, in the latter stages of the republic ; when Cæsar relied chiefly on an armed force which he knew to be devoted to his interest—when Pompey sought the favor of the people by popular laws, and when the opulent Crassus sought the same, by making dinners and various donations to a rabble, consisting of half a million of people.

The right of suffrage, in the hands of a multitude of ignorant, indigent, and vicious men, is but another name for throwing the whole number of their votes in favor of any artful, aspiring demagogue, who will purchase them at the highest price. Nor are they, indeed, very costly, being purchased for the most part, with empty flattery, and false promises. The celebrated Crassus was probably the most liberal purchaser of popular favor, to be found in the annals of history. He supported the poor of Rome at his own expense, for about nine months. It must have cost him ten millions of dollars, according to the present value of specie. The most unlucky part of the business was, that the rabble, after they had eaten up all he could well spare, in a most rascally manner forsook him for Pompey, who only tickled their ears with handsome speeches ; and Pompey they as soon forsook to gaze on the military splendor of Cæsar. Cæsar was far too generous and magnanimous : they presently put him aside, and received in his place a stern, profound,

and artful tyrant, under whom they humbly kissed the rod, and lay down to their burthens forever.

If popular favor is sometimes cheaply purchased, it nevertheless always costs more than it is worth. For what is it? To answer this question, we need the pen of Shakspeare, who has given us a definition of the word *honor*. It is an hour, or a day, or a month's existence in the blasting, pestiferous breath of folly and falsehood. The favorite name undulates in air to-day with boisterous acclamations of praise—to-morrow with hideous imprecations and deadly curses; and, at all times, with grosser fumes than float around the tables of the Gods, after quaffing deeply of their immortal nectar. Yet demagogues, in every age, have made this same *popularity* their supreme deity: and many, poor souls! who could not give what Crassus gave to purchase it, have given more—viz. their character, integrity, and conscience: at least, should character, integrity, and conscience be thought worth more than ten million of dollars; of which probably, some may doubt.

Should the time ever arrive when there will be an immense multitude of people in the United States, and especially about the great cities, whose indigence will render them easily assailable by bribes, donations, and largesses—whose peculiar circumstances will render them actually dependent on the rich and enterprising, and whose habits of life and thinking will render them promptly subservient to the views of artful and ambitious men, at least by suffrage, if not by arms; it must be granted that at such a time, and under such circumstances, the right of suffrage would certainly give that class a weight in government to which they are by no means entitled, upon any principle of equity, rational freedom, or public safety. Is not that time already come? It has come, but it never will be past: the evident symptoms by which its arrival is indicated will never slacken their urgency, but will gain strength with our population, from year to year.

To determine who shall have the right of voting in a popular government, is not among the smallest difficulties. No line of qualifications can be drawn, free from objection or embarrassment. If a plan could be devised which would recognise the rights of each individual, and



afford complete security to the public, that would be the one to be preferred. If that is not attainable, the nearest approximation to it must be sought. In a country like the United States, where the landed interest is by far the most important—where land is very plenty, and very cheap, landed property should, beyond doubt, be made a qualification necessary to the right of suffrage. No person should be allowed to act as an elector, even of a state representative, but such as possessed real or landed property. A regulation of this nature exists in some of the states. Its happy influence is apparent, and will be *more so*. Those states, from that very cause, will preserve their liberties longer than any other part of the union.

The right of suffrage thus guarded, it must be confessed, that in a few instances, injustice would seem to be the consequence. It would exclude some from voting—some who are certainly very amiable and useful members of society : but cases of this nature would be rare ; and much rarer than might be expected from a slight view of the subject. If it excluded a few worthy persons, it would at least exclude a thousand to one who are certainly unworthy. By such a provision vast numbers would be debarred from approaching the poll, who, if we might be indulged in a little levity, might almost take the oath of a certain comical fellow, who swore that neither he, nor his father, nor his grandfather before him, were ever worth five pounds ; and what was more, that he never would be worth that sum.

It should be remembered that every person in this country, possessing property, of whatever description, might easily possess land. The popular objection to the measure, that it would disfranchise the mercantile interest, is certainly void of foundation. Merchants have property, and, if for no other reason, they might purchase land, in order to comply with a regulation founded, in the strongest reasons. The great body of those utterly unable to possess land are persons to whom the right of voting would absolutely be no privilege. As for property or character to defend, they have none : generally of the lowest grades of intellect and information. they have no political theory to espouse, or errors to combat.

These last observations apply exclusively to the lowest grade of people in and about great cities. In the country, every prudent, industrious man knows that he can, almost at his option, possess land. It is within his reach; and the savings of a few years industry will purchase him a decent little farm—at least as large as that of the great Cincinnatus. In the states above alluded to, where landed property is made requisite to the elective franchise, prodigious benefits are found to result from the regulation, to the people themselves. It stimulates them to seek and acquire real property. A man there disdains the idea of not being a freeholder: he immediately sets himself about purchasing a little land: ambition spurs him on: he saves every shilling till he attains to the darling object. By the time he has paid for his little farm, the habits of industry and economy are confirmed. He then enlarges his views—strives after and is (generally speaking) successful in acquiring a handsome property. The principle here advocated, in this way, becomes a source of noble ambition, virtuous habits, and real felicity to thousands.

If multitudes, swarming about great cities, and more thinly scattered through every part of the country, form a numerous class, to whom the right of suffrage cannot possibly be any privilege, their holding and exercising that right will be attended with deplorable and incalculable evils to that class to whom the right is most dear and sacred. Enterprising and ambitious men, who know their own utter dereliction of all principle, and their eternal exclusion from the walks of honor and virtue, well know that these people have no minds of their own. They will be perpetually intriguing among them. They will not fail to condense and concentrate their otherwise scattered opinions, and throw all their weight into one scale. It is needless to say what scale that will be. The intriguing and ambitious knowing how impossible it is, and will ever be, for themselves to rise by merit, have their eye constantly upon this class of people as the true source of their elevation to power.

It is time the people of this country were made sensible of their danger. Their progress in the path of corruption is rapid; and by holding the door to citizenship so wide, and making the elective franchise so cheap

they invite all strangers, and allure all the outcasts of fortune's children to hover upon our coasts like a cloud of harpies—yea, to plunge into our public affairs, to put shoulder to the wheel and push us on to destruction.

The rage for office and the spirit of electioneering have made no small progress ; but more or less of these evils must always be expected to accompany the privileges of a free and popular government. It is doubtless the highest wisdom of every American to endeavor to give stability to our present frame of government, and perpetuity to our national union : to strive to moderate the passions and harmonize the jarring interests of parties. And much is to be hoped for from the wisdom and virtue of the American people. A storm seems to be gathering at a distance, we know not where it will fall, it therefore becomes every friend of his country to be circumspect, wise, firm, and united.

## CONCLUSION.

Thus have we attempted to delineate the great line of history. Beginning with the infancy of our race, we have seen the world overspread with people, divided into numerous nations and languages. We have seen the mighty fabric of social, political, and religious order rising by degrees—assuming various forms—diffusing its benign influence over mankind, and descending down through all ages, with additional improvements, to our own times. Having traced but a single line through the immensity of human concerns, we have left, on either hand of our course, extensive fields unexplored. To them, we now recommend the young reader to turn his attention ; with an assurance, that he will receive the richest remuneration for his labors.

Having arrived at our own times, we have adventured a transient glance at the present state of our species in the world. We are compelled to say that the prospect over Asia and Africa is gloomy—over Europe it is doubtful, and, on the whole, we both see and feel numerous reasons of gratitude to Divine Providence who has cast our lot in America.



## THE IMPORTANCE OF HISTORICAL KNOWLEDGE.

**WHETHER** we regard profit or pleasure, historical knowledge is of use. As history abounds with beauty, novelty, and grandeur, it opens various sources of pleasure to the imagination; and as it brings up before us transactions numerous, past, and distant, it assists experience, by presenting, in one view, the causes and consequences of great events.

The life of one man is far too short, and the sphere of his observation too small to acquire an adequate knowledge either of what is, what has been done, or what is now doing in the world: but as there is a certain uniformity in human character and action, we may, with a degree of safety, judge of the future by the past and present. The tendency of certain things to the happiness of nations, and the reverse—the origin and progress—the wane and dissolution of empires, can only be discovered by the light of history; nor is there any natural light by which we can more clearly see the influence of character, morals, art, and science, on the happiness of man.

At what period of life the study of history should commence, is a point which remains unsettled. Perhaps no subject of equal literary importance has been less regarded—less systematized, or less pursued than the study of history: it has hardly been considered as a part of education, either liberal or professional, and, for the most part becomes a bye business—deferred till late—sacrificed to inferior objects, or neglected altogether. A variety of facts lead us to conclude it should be entered upon much earlier than the common practice points out. The body of history is simple narration—a species of instruction adapted to the first openings of a young mind; on which deep and strong impressions are easily made. It is a common thing to put children, at an early age, to learn the rules of arithmetic—the grammatical construction of language, or even the mathematical sciences; which things are farther beyond the reach of their capacity than history, at the time—more difficult to be remembered, and of less importance.

Battles and sieges, the strong lustre of great characters, memorable events—indeed, all the most prominent features of history, impress our minds with extraordinary pleasure or disgust, and commonly leave indelible marks, especially if made while young. The histories of nations are, generally speaking, but the histories of mens' passions delineated; for that reason, they strike deeper into the mind—move the passions more, and are longer felt than cool, unimpassioned reasonings, and curious speculations.

A small acquaintance with the outlines of geography seems the only prerequisite to the study of history. The student should have some idea of the figure and motion of the earth—of the general divisions of land and water—the positions and extent of the continents, islands and oceans: and this is easily gained by a few short lessons on the globe.

A habit of application is necessary, in order to make progress in any study, or to arrive at eminence in any sphere of life. Our most ardent endeavors, here should not be wanting; and when once this point is gained, the hill of science may be easily ascended. Having sufficiently glanced over the main tract, the student may then return, and be directed in reading a regular course of ancient history.

Knowledge of history strongly inculcates the preference of virtue to vice, and the folly of human ambition. We there learn, that men elevated on the summit of earthly glory, are less safe, and far less happy than those in the humbler walks of life: their fall is no less certain—commonly more sudden, and always more dreadful. The historian can compare the modes of life, the customs of different ages and countries, and the effects of different religions and governments on his species: a study which tends to free the mind from bigotry and superstition; and in such a mighty course of events, makes a man feel his weakness and insignificance. By the light of history, human affairs resemble a stormy sea. They foam and rage under the dire agency of tremendous passions, though subject to the higher control of almighty power. All human institutions are seen mouldering away; and the works of art, however solid, beautiful or grand, either by the ravages of time or the blind fury of mortals,

all perish. These views diminish self-importance, and leave the mind to seek higher grounds of confidence and hope. The historian sees all nations, in every age, uniting in a belief of God—adoring HIM as the first cause—confiding in him as the ultimate end of creatures, and is naturally led into a code of morality which censures certain actions and characters, as they tend to disorder, misery, and ruin.

The light of history unveils many characters; it discloses the features of the ambitious tyrant and aspiring demagogue—the masked hypocrite—the stern bigot, and subtle politician. True history is a gem of inestimable value. It seems almost to remedy the defects of human foresight. We there learn how shortsighted many legislators have been in promulgating laws, utterly inconsistent with the good of society: for while the statesman, in the busy scenes of life, is bewildered in the ambiguity of probable effects, and, like a pilot, who cannot feel his helm, cannot discern the drift of empire, the historian, calmly seated in the shade of contemplation, lifts his perspective—begins at the spring, and carefully traces the tortuous course of governments and empires—sees them, like a river, dashing over precipices, majestically rolling through plains, or disappearing in the ocean.

Having travelled in thought over these extensive and diversified fields, he returns to the occurrences of his own time, matured with the experience of ages, furnished with principles and remarks drawn from the sublimest exhibitions of virtue, contrasted with every thing hateful in the human character. In walking among the sepulchres of empires, he sees hung up, as beacons, the catastrophies of all ancient governments: he beholds, with emotions of wonder, pity, and dread, and sometimes weeps over the inevitable destiny of human institutions. These views at once expand and enrich the soul, which feels a mournful, but sublime pleasure, in tracing the vestiges of exalted virtue among the monuments of antiquity.

The statesman, politician, and legislator will derive essential benefit from the knowledge of history: since it is there alone he can trace the origin and operation, and, of course, the excellencies and defects of the various



forms of government. From the grand monarchies of Cyrus, Alexander, and Cæsar, he may pass down to those of China, Turkey, and Russia, as they now are ; or from the republics of ancient to those of modern times. He may compare the vices of great, with those of small states : and especially, he may contrast the virtues of rising, with the vices of declining states. The important conclusions he will be able to draw from these comparisons, will form a counterpart to the pleasures he will derive from a review of those sublime fields of knowledge.

The statesman who is acquainted with the history of nations and governments, will penetrate the false glosses which sophistry can give to visionary theories. Far other motives, than the charm of novelty, will be necessary to induce him to put the welfare of his country at a hazard, on the doubtful issue of experiments. His experience is matured by the wisdom of past ages ; and with him all the various expedients of artful, ambitious, and aspiring men are so perfectly comprehended and seen through, that they are even become trite or threadbare : he has often seen them acted over—often detected, often despised.

The philosopher, whose ruling propensity is the love of truth and knowledge, finds perpetual gratification in the pages of history. With pleasure he traces the streams of science from their first fountains. If his benevolent sensibilities are often pained, he is more than compensated by viewing the stupendous wheel of human affairs rolling through all ages ; and if

“ The proper study of mankind is MAN,”

the history of nations is the book comprehending that important science ; and without the reading of which a man must always remain a child. History and philosophy are auxiliaries to each other in expanding and enriching the mind. For the while the former presents before us innumerable shades of character—innumerable minds acting under the influence of various propensities, while all human concerns, from those of the humble shepherd, to those of the universal monarch, there solicit our attention, invite our esteem and challenge our ad-

miration, philosophy conducts us to some commanding eminence, and bids us take a view of the universe.—There an expanse opens which no imagination can compass: through the illimitable tracts of space we contemplate worlds of *light* profusely, yet permanently planted; their numbers incalculable, and their distances inconceivable: there globes roll around us, in comparison with which, our earth diminishes as it were to nothing.—Man is but “an atom of an atom world;” and the generations of six thousand years, to beings of superior natures, appear like the successive tribes of insects, which, in the morning, sport on the surface, and, ere sunset, are lost in the bosom of the troubled lake.

The philosopher so far from envying the proud monarchs of the earth, looks on them as objects of pity: and is so far from coveting a share of their glory, that he can only desire them to “stand from between him and the sun.”

History affords many considerations calculated to confirm the faith and strengthen the hopes of the christian. To say nothing of the fulfilment of scripture prophecies, concerning the ancient monarchies and Jewish and christian churches, history in general shews, that man’s character, in all ages has been uniform—that he is a depraved creature, and may convince us, that if he ever rises from this depraved and selfish state, it must be by other means than his own exertions—it uniformly corroborates the idea, that as sin and misery, so virtue and happiness are connected; and hence we infer the excellency of virtue, and the turpitude of vice.

A careful attention to the general course of events, as related in history, will strengthen the mind to the belief in a wise, powerful, overruling, and universal providence. Whoever looks upon the workmanship of a clock, will acknowledge it to be the work of design; and so will he who observes the revolutions of the heavenly bodies, the change of the seasons, the mechanism of an animal body, or even the structure of any of its particular parts, as an eye or an ear. But in no part of nature is an overruling power more clearly seen than in the origin—the rise—the prosperity—the decline and fall of a nation: and, by a due attention to these

things, we may discover the wisdom, justice, and goodness of Divine Providence.

Every member of a free, enlightened republic, should, by all means, read history. In a nation where popular opinion must be the Supreme arbiter, of what immense importance is it that that opinion should be corrected by wisdom and experience; otherwise the political vessel will wander wide upon tempestuous seas, and be lost among rocks and whirlpools.

The study of history is peculiarly adapted to the minds of youth. In that period of life the intellectual powers are expanding—the passions taking direction, and the character is rapidly forming. In that season of improvement, emulation, and hope, a habit of reading should be formed, and care should be taken that the taste of the mind be not vitiated and rendered wavering by the prevalence of any species of reading which leaves it flighty and capricious. Alas! how many of the days and years of youth are wasted without improvement—are utterly lost to every valuable and every noble purpose! We too seldom begin to think till we are incapable of action. The whole season of youth, in the greater number of instances, is so passed away as to draw after it an age barren of knowledge and virtue—a bleak and comfortless season of care, decrepitude and sorrow! Such is the perverseness in many that they will not be instructed by the experience of others.—Youth will not derive improvement from age, in those points most interesting and important.

Although the present design is to urge the importance of historical information, yet many of the same arguments apply with equal force to general reading. Such as have opportunity, (and that number is larger than is generally thought,) should read many things besides history.

Theological reading, which certainly should begin with the Bible, is very important. A thorough acquaintance with religious doctrines deeply concerns the welfare of all mankind. It is astonishing to see the ignorance of many persons on these subjects. They have, perhaps for many years, enjoyed advantages of religious instruction but have never used them to any effect.—The being and perfections of God, the immortality of the



soul—an endless state of rewards and punishments—a change so amazing as that of death—the unknown realities of the coming world, in short, the immensity of God's kingdom and government—the infinitely varied works of creation, and what man is to himself as a conscious being—are objects which seem to call for the utmost exertion of all our intellectual powers. To survey, to inquire, to learn, and to know, in the midst of a world of such wonders, demands man's noblest faculties, and certainly furnishes for them the noblest employment.

But the disease of our race seems to be (stupidity).—Many, too many plod on through life, thinking only of the present. They scarcely send forward a thought into futurity, till they come upon the brink of the precipice, and it is then too late, even to acquire any settled opinions, or make any preparations. A life of the most extreme thoughtlessness is closed with a few hours of gloomy, intense, ineffable anxiety and horror.

True religion as appertaining to the mind, consists in just views and virtuous dispositions. Its genuine tendency is to lead men to the most careful discharge of the duties of life; but does not stop here: it awakens in a man a due sense of his various relations to things temporal and things eternal. It holds up to his understanding a superior light whereby he perceives clearly that his best inheritance is in his immortal state. In firm expectation and confidence of future happiness, he is resigned to the course of Providence, and waits patiently the consummation of his hopes.

The propensity prevalent in the human mind to neglect religious studies, extends itself to the neglect of all mental cultivation; and it is no uncommon thing for people to neglect their minds altogether. Among the eastern nations there are some who regard religion in the light we do law or physic; that is, an occupation to be followed by a certain class of men. If, instead of the word *religion*, we substitute the phrase, *cultivation of the mind*, such a class may be found almost any where, even in our own country. They complain that they have no time—that they are pressed by business?—How many hours in the day do they attend to business? how do they employ their evenings? how do they spend the sabbath? The fact is, they have too much time: it

hangs, a dead weight, upon their hands : their business, except in a few extreme cases, is shorter, by several hours, than the day : their dull insipid evenings are dozed away in a vacuity of thought. Perhaps they saunter to a neighbor's house, where their conversation is of too trivial, and absurd a nature to admit of being specified in a serious discourse ; or perhaps they fall upon some amusement for the express purpose of killing time, as some are pleased to style it : or, in other words to pass away the evening, and escape that ennui which often seizes the vacant mind.

*Killing time !* “ Time,” says the poet, “ is the stuff that life is made of.” To waste time is to squander the main ingredient of life, one of the richest of heaven's blessings. O, righteous heaven, remember it not against them in the great day of trial ! lest it swell the catalogue of their crimes past all forgiveness. As for their sabbaths, instituted for the benevolent purpose of suspending servile labor, and acquiring the knowledge of their Creator, they are slept or idled away : yet these people say that they have no time to devote to the improvements of the mind. One of the most important questions a man can ask himself, is, how his time has been spent. To judge of its full import, let us consider what sensations it will excite, when, with imperative tone, it shall obtrude itself upon him in the hour of death.

The most excellent and important of all books is doubtless the Bible. It contains a glorious manifestation of God's character, perfections, and government, together with the character, duty, and obligations of men, and the only way of life and salvation. It is the felicity of the present day to possess not only this invaluable book, but to abound in religious writings, of various descriptions, calculated to strengthen the faith, and cherish the virtues of the christian. Books of this nature are indispensably necessary to a well chosen library. They abound in discourses which will give light, comfort, and encouragement to a man, when all human sciences—even when all earthly things however splendid and beautiful, are fading in his eye.

That species of reading, next in importance to divinity, is history. There is seen the rise and fall of states and empires. On one page is delineated the causes of

their prosperity, and on another, of their decline.— History represents the great concerns of nations in miniature. The picture is grand, but somewhat gloomy ; and the correspondent sensations in him who examines it, if at times elevated and delightful, will not fail to be shaded over with melancholy, softened, however, by the distance, and rendered sublime by the magnificence and glory of the object. The historian, however long he walk under the embowering laurel and olive, must at length repose under the cypress shade.



# CHRONOLOGICAL TABLES.

## CHRONOLOGY OF THE PATRIARCHS.

	B. C.		B. C.
CREATION and formation of Adam and Eve, - - - - -	4004	Sodom consumed, - - - - -	1897
Birth of Cain, - - - - -	4003	Circumcision established, - - - - -	1897
of Abel, - - - - -	4002	Birth of Isaac, - - - - -	1896
of Seth, - - - - -	3874	Isaac marries Rebecca, - - - - -	1836
of Eno8, - - - - -	3799	Birth of Jacob, - - - - -	1836
of Cainan, - - - - -	3710	of Reuben, - - - - -	1758
of Mahalalcel, - - - - -	3609	of Simeon, - - - - -	1757
of Jared, - - - - -	3544	of Judah, - - - - -	1755
of Enoch, - - - - -	3412	of Dan, - - - - -	1753
of Methuselah, - - - - -	3317	of Naphtali, - - - - -	1754
of Lamech, - - - - -	3130	of Gad, - - - - -	1754
of Noah, - - - - -	2978	of Issachar, - - - - -	1749
of Japhet, - - - - -	2448	of Ashur, - - - - -	1749
of Ham, - - - - -	2447	of Zabulon, - - - - -	1748
of Shem, - - - - -	2440	of Levi, - - - - -	1748
THE DELUGE.		of Joseph, - - - - -	1745
Birth of Arphaxad, - - - - -	2340	Jacob returns to Canaan, - - - - -	1739
of Salah, - - - - -	2311	Birth of Benjamin, - - - - -	1733
of Eber, - - - - -	2281	Joseph sold into Egypt, - - - - -	1728
of Peleg, - - - - -	2247	becomes minister of Egypt, - - - - -	1715
of Reu, - - - - -	2217	Birth of Manasseh, son of Joseph, - - - - -	1712
of Serug, - - - - -	2135	Birth of Ephraim, son of Joseph, - - - - -	1710
of Nahor, - - - - -	2155	Seven years' famine begins, - - - - -	1708
of Terah, - - - - -	2126	Jacob and family go into Egypt, - - - - -	1706
of Abram, - - - - -	1996	Birth of Kohath, son of Levi, - - - - -	1682
of Sarah, - - - - -	1986	of Amram, son of Kohath, - - - - -	1630
Abram goes to Mesopotamia, - - - - -	1925	of Aaron son of Amram, - - - - -	1574
Calling of Abram, - - - - -	1921	Edict of Pharaoh against the male children of the Hebrews, - - - - -	1573
Famine in Canaan—Abram and Lot go into Egypt, - - - - -	1920	Birth of Moses, son of Amram, - - - - -	1571
Birth of Ishmael - - - - -	1916	Moses returns into Egypt to deliver and bring back the Hebrews, - - - - -	1491

## THE GOVERNORS AND JUDGES OF THE JEWS.

	B. C.		B. C.
Moses, - - - - -	1491	Jair, - - - - -	1209
Joshua, - - - - -	1451	Jephtha, - - - - -	1187
Othoniel, - - - - -	1405	Ibsan, - - - - -	1181
Ehud, - - - - -	1325	Elon, - - - - -	1174
Deborah and Barak, - - - - -	1285	Aldon, - - - - -	1166
Gideon, - - - - -	1245	Sampson born about, - - - - -	1155
Abimelech, - - - - -	1236	Eli, - - - - -	1115
Tola, - - - - -	1232	Samuel, - - - - -	1091

CHRONOLOGICAL TABLES.  
Kindly omit Greece

CHRONOLOGICAL REGAL TABLES.

KINGS OF THE JEWS.		B. C.	KINGS OF ASSYRIA.		B. C.
1. Saul,	-	1095	1. Belus or Nimrod,	-	2229
2. David or Ishbosheth,	-	1083	2. Ninnus built Nineveh,	-	2174
3. David alone from 1093 to	-	1015	3. Semiramis,	-	2164
4. Solomon,	-	1015	4. Nynias,	-	2080
Division of the kingdoms of Judah and	-	-	5. Arius,	-	2042
Israel,	-	975	6. Aralius,	-	2012
<hr/>			7. Xerxes or Balæus,	-	1972
KINGS OF JUDAH.			8. Armamitheus,	-	1941
<i>Two tribes.</i>			9. Belochus,	-	1904
1. Rehoboam,	-	975	10. Balæus,	-	1889
2. Abijam,	-	958	11. Sethos or Althadus,	-	1817
3. Asa,	-	955	12. Mamylus,	-	1785
4. Jehoshaphat,	-	914	13. Manchaleus,	-	1755
5. Jehoram,	-	889	14. Spharus,	-	1727
6. Amaziah,	-	885	15. Mamylus,	-	1705
7. Athaliah,	-	884	16. Sparetus,	-	1675
8. Joash,	-	876	17. Ascataides,	-	1633
9. Amaziah,	-	826	18. Amyntes,	-	1595
10. Azariah,	-	810	19. Belochus,	-	1550
11. Jotham,	-	759	20. Lamptides,	-	1495
12. Ahaz,	-	742	21. Sosares,	-	1463
13. Hezekiah,	-	726	22. Lampraes,	-	1445
14. Manasseh,	-	696	23. Panyas,	-	1415
15. Amon,	-	645	24. Sosarmus,	-	1370
16. Josiah,	-	641	25. Mytræus,	-	1348
17. Jehoahaz,	-	610	26. Teutames,	-	1321
18. Jehoiakim,	-	610	27. Tutæus,	-	1289
19. Jehoiachin,	-	598	28. Arabelus,	-	1245
20. Jedekiah,	-	599	29. Chalaus,	-	1203
21. Nebuchadnezzar destroyed Jerusa-	-	583	30. Anabus,	-	1158
lem,	-	-	31. Babirus,	-	1120
<hr/>			32. Thinxæus,	-	1083
KINGS OF ISRAEL.			33. Dercylus,	-	1053
<i>Ten tribes.</i>			34. Eupaemes, or Eupales,	-	1013
1. Jeroboam I,	-	975	35. Laosthenes,	-	975
2. Nadab,	-	954	36. Pyritiades,	-	930
3. Baasha,	-	953	37. Ophrathæus,	-	900
4. Elah,	-	930	38. Ephraheres,	-	879
5. Zimri,	-	929	39. Ocarazares, or Anacyndarax,	-	827
6. Omri,	-	922	40. Sardanapalus,	-	787
7. Ahab,	-	918	<hr/>		
8. Ahaziah,	-	898	NEW KINGS OF THE MEDES.		
9. Jehoram,	-	896	1. Arbaces revolted against Sardan-	-	-
10. Jehu,	-	885	apalus,	-	770
11. Jehoahaz,	-	850	The Medes subdued by the Assy-	-	-
12. Joash,	-	839	rians,	-	766
13. Jeroboam II,	-	826	2. Dejoces,	-	710
Interregnum 11 1-2 years,	-	837	3. Phraortes,	-	657
Zachariah,	-	769	Scythians in Asia,	-	635
14. Menahem,	-	769	4. Cyaxares,	-	611
15. Shallum,	-	763	Scythians driven out,	-	607
16. Pekiah,	-	761	5. Astyages or Darius,	-	596
17. Pekiah,	-	759	6. Cyrus with Astyages,	-	560
18. Hosea,	-	759	<hr/>		
Shalmaneser, king of Assyria, destroyed	-	-	NEW KINGS OF ASSYRIA, OR		
the kingdom of Israel.	-	-	NINEVEH.		

	B. C.		A. C.
Salmaneser takes Samaria,	729		
2. Sennacherib,	714	16 Phraatace, less than a month,	13
4. Assaradin, or Essarhaddon,	710	17. Orodes II, a few months,	61
Essarhaddon takes Babylon,	680	18. Vonones I,	15
5. Saosduchius,	668	19. Artabanus III,	18
6. Clinaladan or Saracus,	648	20. Tiradates,	35
7. Nabopolassar,	606	Artabanus re-established,	36
8. Nabopolassar or Nebuchodonosor	605	21. Cinane, a few days,	
9. Evil Merodack,	562	Artabanus, re-established,	
10. Laborosochoad with Nereglissar,	561	Died,	43
11. Laborosochoad alone,	556	22. Vardanes,	43
12. Nabonide, Nabonadius, Labynitus,		23. Gothaize,	43
or Belsbazzar,	556	Vardanes re-established,	43
13. Darius Medus or Astyages,	538	Gotharze re-established,	47

## KINGS OF BABYLON.

1. Belesis, -	770	24. Vonones II, a few months, -	50
2. Nabonassar, -	747	25. Vologeses I, -	50
3. Nadius, -	733	26. Artabanus IV, -	50
4. Cincertus, -	731	27. Pacore, -	90
5. Jugæus, -	729	28. Chosroes, -	107
6. Mardacimpade or Merodac Baladan, 721		29. Perthamaspare, -	117
7. Arcannus, -	709	Chosroes re-established, -	133
Interregnum, -	704	30. Vologeses II, -	189
8. Belibus, -	702	31. Vologeses III, -	214
9. Anonadius, -	699	32. Artabanus V, -	223
10. Bagabab, -	693	Dethroned by Artaxerxes, -	226
11. Messessimordac, -	692	Died in -	229
12. Esarhaddon, king of Assyria, takes			
Babylon. -	680		

## KINGS OF THE PERSIANS.

1. Cyrus, -	536	1. Artaxerxes, -	225
2. Cambyses, -	529	2. Sapor I, -	238
3. Darius I, -	523	3. Hormisdas I, -	269
4. Darius I, son of Hystaspes, -	522	4. Vararanes I, of Bohram, -	272
5. Xerxes the Great, -	486	5. Vararanes II, -	279
6. Artaxerxes Longimanus, -	465	6. Narses, -	294
7. Xerxes II, -	424	7. Hormisdas II, -	303
8. Sogdianus, -	424	8. Sapor II, -	310
9. Ochus, -	424	9. Artaxerxes II, -	330
10. Artaxerxes Mnemon, -	405	10. Sapor III, -	384
11. Artaxerxes Ochus, -	360	11. Vararanes III, -	389
12. Arses, -	339	12. Jesdegrirdes I, -	399
13. Darius Codomanus, -	336	13. Vararanes IV, -	420
14. Alexander the Great, -	331	14. Jesdegrirdes II, -	440
		15. Prozes, -	457
		16. Balasces, or Obalas, -	488
		17. Cavades, or Kobad, -	499
		18. Chosroes the Great, -	531
		19. Hormisdas III, -	579
		20. Chosroes II, -	590
		21. Siroes, 8 months, -	628
		22. Ardeser, 7 months, -	629
		23. Sarbazas, 2 months, -	629
		24. Jourandakht, 16 months, -	650
		25. Jesdegrirdes III, last king, -	692

## KINGS OF THE PARTHIANS.

1. Arsaces I, -	256		
2. Tyridates, or Arsaces II, -	241		
3. Artabanus I, -	217		
4. Phriapatius, -			
5. Phraates, -			
6. Mithridates I, -	164		
7. Phraates II, -	139		
8. Artabanus II, -	128		
9. Mithridates II, the Great, -	125		
10. Mnalkires, -	86		
11. Sinathroces, -	77		
12. Phraates III, -	70		
13. Mithridates III, -	61		
14. Orodes, or Yrodes, -	53		
15. Phraates IV, -	37		

He reigned 40 years till the fourth  
of Jesus Christ.

## NEW KINGS OF PERSIA.

1. Tamerlane, -	1396
His descendants were expelled, -	
2. Usum Cassan, in -	1467
3. Jacob, -	1478
4. Jalaver, -	1485
5. Baysancor, -	1493
6. Rustan, -	1490
7. Achmed, Usurper, -	1497
8. Alvarid, -	1497



SOPHI'S.				A. C.	B. C.			
				46.	Psammeticus,	-	-	170
1.	Ismael I,	-	-	1499	47. Necho,	-	-	116
2.	Thomas I,	-	-	1523	48. Psammothia,	-	-	600
3.	Ismael II,	-	-	1573	49. Apries, or Ephraus,	-	-	594
4.	Mohammed Hodabende,	-	-	158	50. Perthamis,	-	-	575
5.	Hamzed,	-	-	1585	51. Amasis,	-	-	569
6.	Ismael III,	-	-	1586	52. Psammenites,	-	-	526
7.	Abbas the Great,	-	-	1623	53. Cambyzes conquers Egypt,	-	-	525
8.	Mirza,	-	-	1642	54. Smerdis, the Magian,	-	-	523
9.	Abbas II,	-	-	1666	55. Darius Hystaspes,	-	-	522
10.	Soliman,	-	-	1794	56. Xerxes I, the Great,	-	-	486
11.	Hussein,	-	-	1721	57. Artaxerxes Longimanus,	-	-	465
12.	Mahmound,	-	-	1725	58. Xerxes II,	-	-	424
13.	Astaf, Usurper,	-	-	1730	59. Sogdianus,	-	-	424
14.	Thames II, deposed,	-	-	1732	60. Ochus,	-	-	424
15.	Mirza Abbas,	-	-	1736	61. Amyrtheus,	-	-	413
16.	Nadir Shaw,	-	-	1736	62. Nephorites, I,	-	-	407
	Assassinated in	-	-	1747	63. Achoris,	-	-	399

## KINGS OF EGYPT.

Commencing at the Nineteenth Dynasty.

	B. C.		
1. Sesostris, or Ramesses, - - -	1722	71. Darius Codomannus, - - -	336
2. Rhampses, - - -	1663	72. Alexander the Great, - - -	332
3. Amenophis III, - - -	1597	73. Ptolemeus Soter, - - -	322
4. Amenophis IV, - - -	1590	74. Ptolemeus Philadelphus, - - -	285
5. Ramesses, - - -	1458	75. Ptolemeus Euergetes, - - -	246
6. Ammenemes, - - -	1499	76. Ptolemeus Philopater, - - -	221
7. Thuoris, - - -	1472	77. Ptolemeus Epiphanes, - - -	204
8. Nichepsos, - - -	1455	78. Ptolemeus Philometor, - - -	180
9. Psammathis, - - -	1436	79. Ptolemeus Euergetes II, - - -	146
10. Unknown, - - -	1423	80. Ptolemeus Soter II, - - -	116
11. Certos, - - -	1419	81. Ptolemeus Alexander, - - -	106
12. Rhampses, - - -	1399	82. Berenice, or Cleopatra, - - -	88
13. Amenses, - - -	1354	Berenice, and Alexander, - - -	80
14. Ochiras, - - -	1324	83. Ptolemeus Dionysius or Auletes, - - -	73
15. Amedes, - - -	1314	84. Ptolemeus Dionysius and Cleopatra	
16. Thuoris, or Polibus, - - -	1273	his sister, - - -	51
17. Athotis, or Phusannus, - - -	1237	85. Ptolemeus the Younger, and Cleo-	
18. Censenes, - - -	1209	patra, - - -	47
19. Vennephes, - - -	1180	Cleopatra, - - -	44
20. Sinedes, - - -	1138	Egypt became a Roman province, - - -	30
21. Pausennes, - - -	1112		
22. Nephelcheres, - - -	1066		
23. Oschor, - - -	1062		
24. Amenophis, - - -	1053		
25. Pinaches, - - -	1047		
26. Susennes, - - -	1033		
27. Sesonchis, or Shishack, - - -	1008		
28. Osoroth, - - -	973		
29. } Unknown, - - -	958		
30. } Unknown, - - -	933		
31. } Unknown, - - -	920		
32. Tacellotis, - - -	879		
33. } Unknown, - - -	839		
34. } Unknown, - - -	821		
35. } Unknown, - - -	817		
36. Petubates, - - -	786		
37. Osorcho, - - -	742		
38. Psammus, - - -	730		
39. Zeth, - - -	716		
40. Bochoris, - - -	698		
41. Sabason I, - - -	652		
42. Snechus, - - -	627		
43. Tharaca, - - -	607		
44. Sabason II, - - -	571		
45. Sethon, - - -	547		
ANARCHY, - - -	527		

## KINGS OF SYRIA.

1. Selencus Nicanor, - - -	312
2. Antiochus I, Soter, - - -	282
3. Antiochus II, Deus, - - -	262
4. Seleucus II, Callinicus, - - -	247
5. Seleucus III, Ceraunus, - - -	227
6. Antiochus III, the Great, - - -	224
7. Seleucus IV, Philopater, - - -	187
8. Antiochus IV, Epiphanes, - - -	176
9. Antiochus V, Eupator, - - -	164
10. Demetrius I, Soter, - - -	162
11. Alexander II, Balas, - - -	151
12. Demetrius II, Nicanor, - - -	146
13. Antiochus VI, Balas, - - -	145
14. Diodotus, or Tryphonus, - - -	143
15. Antiochus VII, Sidetes, - - -	139
Demetrius II, Nicanor re-establish-	
ed, - - -	131
16. Alexander II, Zebina, - - -	129
17. Seleucus V, - - -	127
18. Antiochus VIII, Grypus, - - -	126
19. Antiochus IX, Cyzicentus, - - -	114

	B. C.	A. C.
20. Seleucus IV, Grius, -	97	138
21. Antiochus X, Cyzicenus, -	95	161
22. Antiochus XI, -	94	180
23. Demetrius III, with Antiochus XI, -	93	180
24. Tygranes, king of Armenia, -	81	192
25. Antiochus XII, the Asiatic, -	69	
Syria became a Roman province, -	63	

## DECLINE OF THE EMPIRE.

## KINGS OF THE LATINS.

1. Janus, -	1389
2. Saturn, -	1353
3. Picus, or Jupiter, -	1320
4. Faunus, or Mercury, -	1283
5. Latinus, -	1239
6. Æneas the Trojan, -	1204
7. Ascanius, or Julius, -	1197
8. Silvius Posthumus, -	1159
9. Æneas Silvius, -	1130
10. Latinus Silvius, -	1099
11. Alba Silvius, -	1048
12. Capetes or Silvius Atis, -	1008
13. Capys, -	974
14. Calpetus, -	946
15. Tiberinus, -	933
16. Agrippa, -	925
17. Alladius, -	884
18. Aventinus, -	864
19. Procas, -	827
20. Numitor, -	800
21. Amulius dethroned Numitor, -	790
Numitor re-established by Romulus and Remus, -	755

## KINGS OF ROME.

1. Romulus, -	753
Romulus assassinated in the senate, -	716
Interregnum of one year, -	716
2. Numa Pompilius, -	715
3. Tullus Hostilius, -	672
Alba destroyed, -	639
4. Ancus Martius, -	640
5. Tarquin the Elder, -	616
6. Servius Tullus, -	573
7. Tarquin the Proud, -	534

Last king of the Romans, expelled,

## ROMAN EMPERORS.

1. Julius Cæsar, -	44
2. Augustus, -	30
3. Tiberius, -	37
4. Caligula, -	41
5. Claudius, -	54
6. Nero, -	68
7. Galba, -	69
8. Otho, -	69
9. Vitellius, -	69
10. Vespasian, -	79
11. Titus, his son, -	81
12. Domitian, -	96
13. Nerva, -	98
14. Trajan, -	117

## A. C. ROMAN EMPERORS OF THE WEST.

20. Pertinax, -	193
21. Julian 66 days in, -	193
22. Septim. Severus, -	211
23. Caracalla and Geta, -	217
24. Macrinus, -	218
25. Heliogabalus, -	223
26. Alex. Severus, -	235
27. Maximin, -	237
28. Gordian the Elder and Gordian his son, one month and six days, -	237
29. Maximus and Balbinus, -	238
30. Gordian the Younger, -	244
31. Philip the Elder, and Philip his son, -	249
32. Decius, -	251
33. Hostilianus, -	252
34. Gallus and Volusian his son, -	253
35. Emilius, 4 months, -	253
36. Valerian and Gallien his son, -	267
37. Claudius II, and Quintilian, 17 days -	270
38. Aurelian, -	275
39. Tacitus 6 months, and } -	276
40. Florian 3 months, }	
41. Probus, -	276
42. Carus, -	282
43. } Carinus and his brother, -	283
} Numerian, -	285
44. } Dioclesian and Maximin, -	286
} Hercules, -	306
45. Constantius Chlorus, -	306
46. Galerius, -	311
47. Severus II, -	311
48. Maximinus, -	313
49. Licinius, -	323
50. Constantine, -	337
51. Constantine the Younger, -	340
52. } Constantius and -	360
} Constans, -	361
53. Julian the Apostate, -	364
54. Jovian, -	369
55. } Valentinian I, in the west, -	375
} Valens in the east, -	370
56. Gratian, -	383
57. Valentinian II, -	392
58. Theodosius the Great, -	395

## THE EMPIRE DIVIDED.

55. } Valentinian I, in the west, -	375
} Valens in the east, -	370
56. Gratian, -	383
57. Valentinian II, -	392
58. Theodosius the Great, -	395

	A. C.		A. C.
11. Petronius Maximus, -	455	35. Nicephorus, -	811
12. Avitus, a few months, -	455	36. Staurace, 2 months, -	811
Interregnum, -	457	37. Michael I, Curopolate, -	873
13. Majorian, -	459	38. Leo V, the Armenian, -	920
14. Severus, -	461	39. Michael II, the Stammerer, -	829
Interregnum, -	457	40. Theophilus, -	812
15. Anthemius, -	467	41. Michael III, -	867
16. Olybius, 7 months, -	472	42. Basil I, -	886
Interregnum, -	472	43. Leo VI, the Philosopher, -	911
17. Glycerius, -	473	44. Alexander, -	912
18. Julius Nepos, -	474	45. Constantine VI, }	
19. Augustulus, -	475	46. Roman I, }	between 915 & 918
		47. Christopher, }	
		48. Stephen, }	
		49. Constantine alone, from 949 to -	969
		50. Roman II, -	969
		51. Nicephoras Phocas, -	969
		52. John Zemissus, -	976
		53. Basil II, -	1025
		54. Constantine VII, -	1023
		55. Roman III, -	1034
		56. Michael IV, -	1041
		57. Michael V, -	1042
		58. Zoë and Theodora, 2 months, -	1042
		59. Constantine VIII, -	1054
		Theodora restored -	1056
		60. Michael VI, -	1057
		61. Isaac Comnenes, -	1059
		62. Constantine X, Ducas, -	1067
		63. Constantine Ducas, and Michael	
		Andronicus Ducas, -	1068
		64. Roman Diogenes, -	1071
		65. Michael Andronicus Ducas, -	1078
		66. Nicephor Botaniates, -	1081
		67. Alexis Comnenes, -	1118
		68. John Comnenes, -	1143
		69. Manuel Comnenes, -	1180
		70. Alexis Comnenes, -	1183
		71. Adron. Comnenes, -	1185
		72. Isaac L'Ange, -	1185
		73. Alexis L'Ange Comnenes, -	1202
		74. Alexis Ducas Murtzufe, -	1204

## KINGS OF ITALY.

1. Odoacer reigned in -	476		
2. Theodoric, -	493		
3. Alaric, -	526		
4. Theodatus, -	534		
5. Vigites, -	536		
6. Theodebald, -	541		
7. Araric, -	541		
8. Totila, -	541		
9. Tejas, the last king, -	552		
Narses, governor. -			

## ROMAN EMPERORS OF THE EAST.

1. Valens, -	364	64. Roman Diogenes, -	1071
2. Gratian, -	370	65. Michael Andronicus Ducas, -	1078
3. Theodosius the Great, -	386	66. Nicephor Botaniates, -	1081
4. Arcadius, -	395	67. Alexis Comnenes, -	1118
5. Theodosius II, the Younger, -	408	68. John Comnenes, -	1143
6. Marcian, -	450	69. Manuel Comnenes, -	1180
7. Leo I, -	457	70. Alexis Comnenes, -	1183
8. Leo II, the Younger, -	474	71. Adron. Comnenes, -	1185
9. Zeno, -	491	72. Isaac L'Ange, -	1185
10. Basiliscus Marcien, -		73. Alexis L'Ange Comnenes, -	1202
and Leonee, -		74. Alexis Ducas Murtzufe, -	1204
11. Anastasius I, -	518		
12. Justin I, -	527		
13. Justinian I, -	565		
14. Justin II, -	578		
15. Tiberias, -	582		
16. Maurice, -	602		
17. Phocas, -	610		
18. Heraclius, -	641		
19. Heraclius Constantine, 3 months, -	641		
20. Heracliaus, 7 months, -	641		
21. Tiberias, a few days, -	641		
22. Constance, -	663		
Maurice and Gregory, usurpers, -			
23. Constantine Pogonat, -	685		
24. Justinian II, -	695		
25. Leonee, -	698		
26. Absinare Tiberius, -	705		
27. Philip Bardanus, -	711		
28. Anastatius II, -	713		
29. Theodosius III, -	715		
30. Leo III, the Isaurien, -	741		
31. Constantine IV, -	775		
Artabasde, -			
Nicephorus, } assumed			
Nicetas, } -			
32. Leo IV, Chazau, -	780		
33. Constantine V, -	797		
And Irene, Emprese, -	797		
34. Irene alone, -	800		

## CALIPHS OF THE SARACENS.

1. Mahomet from 622 to -	632
2. Aboubekir, -	632
3. Omar, -	634
4. Othman, -	644
5. Moavia in Egypt, -	660
6. Ali in Arabia, -	661
7. Hasan, -	680
8. Moavia alone, -	683
9. Yesid I, -	684
10. Moavia II, -	685
11. Mirvan I, -	705
12. Abdmalec, -	715
13. Yalid, -	717
14. Soliman, -	720
15. Omar II, -	724
16. Yesid II, -	743
17. Mescham, -	745
18. Yalid II, -	744
19. Yesid III, -	744
20. Ibrahim, -	744
21. Mirvan II, -	750
22. Aborel Abbas, -	775
23. Abougiarafai Almansor, -	775
24. Mohammed Mahadi, -	785
25. Hadi, -	785



	A. C.		A. C.
26. Haroun Alraschid, -	809	32. Henry VII, of Luxemburg, -	1308
27. Amir, -	813	Frederic in -	1314
28. Mamoun, -	813	33. Louis of Bavaria, -	1314
29. Motassem, -	812	34. Charles IV, -	1347
30. Valek Billah, -	817	35. Winceblaus, -	1378
31. Mota Vakel, -	861	Deposed in -	1400
32. Mostanser, -	862	36. Robert, Palatine of the Rhine, -	1410
33. Mostain Billah, -	864	37. Jose of Moravia, 4 months, -	1410
34. Motaz, -	869	38. Sigismund of Luxemburg, -	1411
35. Mothadi Billah, -	870	39. Albert II of Austria, -	1438
36. Motamed Billah, -	892	40. Frederic III, -	1439
37. Mothaded Billah, -	902	41. Maximilian I, -	1450
38. Moctafi Billah, -	908	42. Charles V, -	1459
39. Moctader Billah, -	952	43. Ferdinand I, -	1557
40. Kaler, -	934	44. Maximilian II, -	1564
41. Rhudi, -	910	45. Rodolph II, -	1576
42. Motaki, -	944	46. Mathias, -	1612
43. Mostakf, -	946	47. Ferdinand II, -	1619
44. Mothi, -	974	48. Ferdinand III, -	1637
45. Thai, -	991	49. Leopold I, -	1658
46. Kader, -	1031	50. Joseph I, -	1705
47. Kaiem Bamrillah, -	1075	51. Charles VI, -	1711
48. Moctadi Bamrillah, -	1094	52. Charles VII, from 1742 to -	1745
49. Mosthadhea, -	1118	53. Francis I, duke of Louvain, -	1745
50. Mostarched, -	1135	54. Joseph II, -	1765
51. Raschic, -	1136	55. Leopold II, -	1790
52. Moctafi II, -	1160	56. Francis II, present emperor, -	1792
53. Mostanged, -	1170		
54. Mostadi, -	1180		
55. Nasser, -	1225		
56. Daher, -	1226		
57. Mostanser, -	1243		
Mostanser, -	1258		

## KINGS OF FRANCE.

## I. Merovingian Race.

1. Pharamond, -	420
2. Clodio, died in -	448
3. Merovius, ditto, in -	456
4. Clovis I, ditto, &c. -	481
5. Childeric I, -	511
6. { Thierry, -	534
Clodomir, -	524
Childebert, -	558
Clothaire I, -	561
Charibert, -	567
7. { Gontran, -	593
Chilperic, -	584
Sigebert, -	575
8. Clothaire II, son of Chilperic, -	623
9. Dagobert I, -	638
10. Clovis II, -	655
11. Clothaire III, -	670
12. { Childeric II, -	673
Thierry I, deposed in -	670
13. Clovis III, -	695
14. Childebert II, -	711
15. Dagobert II, -	715
16. Clothaire II, -	717
17. Chilperic II, -	719
18. Thierry II, -	720

## II. Carolinian Race.

## EMPERORS OF GERMANY.

1. Charlemagne, -	800	19. Charles Martel, -	741
2. Louis le Debonnaire, -	814	20. Childeric III, -	741
3. Lothaire I, -	840	21. Pepin the Short, -	752
4. Louis II, -	855	22. Charlemagne, -	768
5. Charles Bald, -	875	23. Louis le Debonnaire, -	814
Interregnum 3 years. -		24. Charles I, the Pald, -	840
6. Charles the Gross, -	818	25. Louis II, the Stammerer, -	877
7. Guy, -	899	26. Louis III, -	879
8. Arnold, -	912	27. Carloman, -	882
9. Berenger and Lambert, -	918		
10. Louis III, -	936		
11. Conrad I, -	973		
12. Henry l'Oiseleur, -	983		
13. Otho, the Great, -	1002		
14. Otho II, -	1024		
15. Otho III, -	1039		
16. Henry II, -	1056		
17. Conrad II, -	1106		
18. Henry III, -	1125		
19. Henry IV, -	1137		
20. Henry V, -	1152		
21. Lothaire II, -	1190		
22. Conrad III, -	1197		
23. Frederic I, Barbarossa, -	1198		
24. Henry VI, -	1199		
25. Otho IV, -	1218		
26. Frederic II, -	1250		
27. Conrad IV, -	1254		
28. William, -	1256		
Interregnum until -	1273		
29. Rodolph of Hapsbourg, -	1273		
30. Adolphus of Nassau, -	1298		
31. Albert of Austria, -	1298		

	A. C.	KINGS OF SPAIN.	A. C.
28 Charles II, the Gross, -	881		
29. Eudes, -	888	Since the Union of the kingdoms of	
30. Charles III, the Simple, -	898	Castile and Arragon.	
Deposed, -	922	1 } Jane and Philip I, of Austria, -	1506
31. Robert I, Usurper, -	922	1 } Jane his queen alone, -	1506
32. Ralph, -	923	2 Charles I and V, of Germany -	1555
33. Louis IV, d'Otremer, -	936	3 Philip II, -	1555
34. Lothaire, -	954	4 Philip III, -	1598
35. Louis V, -	986	5 Philip IV, -	1621
		6 Charles II, -	1665
		7 Philip V, -	1700
		8 Louis I, -	1724
		Philip V, again, -	1726
		9 Ferdinand VI, -	1746
		10 Charles III, -	1759
		11 Charles IV, present king, -	1783

*III. Capetean Race.*

36. Hugh Capet, Usurper, -	937		
37. Robert II, -	996		
38. Henry I, -	1030		
39. Philip I, -	1060		
40. Louis VI, the Gross, -	1108		
41. Louis VII, the Young, -	1137		
42. Philip II, Augustus, -	1180		
43. Louis VIII, Cœur de Lion, -	1223		
44. Louis IX, St. Louis, -	1226		
45. Philip III, the Bold, -	1370	Henry, count of Portugal, -	1094
46. Philip IV, le Bel, -	1235	1 Alphonso Henriques, 1st king, -	1122
47. Louis X, Hutin, -	1314	2 Sancho I, -	1185
48. John I, 8 days, -	1316	3 Alphonso II, -	1214
49. Philip V, the Long, -	1316	4 Sancho II, -	1233
50. Charles IV, le Bel, -	1322	5 Alphonso III, -	1248
		6 Denis, the Liberal, -	1279
		7 Alphonso IV, -	1325
		8 Peter, -	1357
		9 Ferdinand, -	1367
		10 Interregnum 18 months, -	1383
		11 John I, the Great, -	1385
		12 Edward, -	1433
		13 Alphonso V, the African, -	1438
		14 John II, the Perfect, -	1457
		15 Emanuel, the Fortunate, -	1495
		16 John III, the Puissant, -	1521
		17 Sebastian, -	1557
		18 Henry Cardinal, -	1578
		19 Anthony, titular king, -	1580
		20 Philip II, -	1595
		21 Philip III, } kings of Spain, }	1598
		22 Philip IV, }	1621
		23 John IV, Braganza, -	1640
		24 Alphonso VI, -	1656
		Resigned -	1667
		25 Peter II, -	1667
		26 John V, -	1706
		27 Joseph, -	1759
		28 Mary, and Peter her husband, and	
		uncle -	1777
		29 Mary alone, present queen -	1786

*IV. House of Valois.*

51. Philip VI, -	1328		
52. John II, the Good, -	1350		
53. Charles V, the Wise, -	1364		
54. Charles VI, the Beloved, -	1380		
55. Charles VII, the Victorious, -	1422		
56. Louis XI, -	1467		
57. Charles VIII, -	1483		
58. Louis XII, Father of the People, -	1498		
59. Francis I, the Gentleman, -	1515		
60. Henry II, -	1547		
61. Francis II, -	1559		
62. Charles IX, the Bloody, -	1560		
63. Henry III, -	1544		

*V. House of Bourbon.*

64. Henry IV, the Great, -	1589		
65. Louis XIII, the Just, -	1610		
66. Louis XIV, the Great, -	1643		
67. Louis XV, -	1705		
68. Louis XVI, -	1774		
Deprived, -	1792		
Beheaded, -	1793		

*VI. French Republic.*

Directorial Government: Rewbel,  
Barras, La Veilliere, Le Paux,  
Merlin, Treillard, Le Tournier,  
Neuschateau, Carnot, Barthelemi,  
Sieyes, Ducos, &c. &c. &c. from  
1794 to - - - 1799

*Imperial Government.*

Bonaparte, 1st Consul; Cambaceres,  
2d Consul; Le Brun, 3d Consul, - 1799

*VII. Imperial Government.*

## EMPEROR.

69. Napoleon Bonaparte, - 1804

## KINGS OF HUNGARY.

1 Attila, -	-	454
2 Stephen, -	-	-
3 Peter, -	-	1038
Deposed in -	-	1041
4 Aba or Owon, -	-	1041
5 Andrew I, -	-	1047
6 Bela I, -	-	1061
7 Salomon, -	-	1063
8 Guisa, -	-	1074
9 Uladislaus, -	-	1077
10 Coloman, -	-	1095
11 Stephen II, -	-	1114
12 Bela II, -	-	1131
13 Guisa II, -	-	1141
14 Stephen III, -	-	1161

	A. C.				
15 Bela III, - - -	1174		<i>Danes.</i>		A. C.
16 Emeric, - - -	1190	7 Canute, king of Denmark, -			1017
17 Uladislau II, - - -	1204	8 Harold I, - - -			1035
18 Andrew II, - - -	1204	9 Hardi Canute II, - - -			1039
19 Bela IV, - - -	1235				
20 Stephen IV, - - -	1270		<i>Saxons.</i>		
21 Uladislau III, - - -	1272				
22 Andrew III, - - -	1301	20 Edward III, Confessor, -			1041
23 Wenceslaus, - - -	1304	21 Harold II, 9 months, -			1066
24 Charibert, - - -	1304				
25 Otho, - - -	1309		<i>Normans.</i>		
26 Louis I, - - -	1342				
27 Mary, - - -	1382	22 William I, Conqueror, -			1066
28 Mary and Sigismund emp. till	1437	23 William I, Rufus, -			1087
29 Albert of Austria, -	1437	24 Henry I, Beauclerc, -			1100
30 Uladislau IV, - - -	1440	25 Stephen, -			1135
31 John Cowint, Regent, -	1440				
32 Uladislau V, - - -	1453				
33 Matthias Cowin, - - -	1458	26 Matilda, or Maud, 4 months,			1141
34 Uladislau VI, - - -	1490	Stephen again, -			1155
35 Louis II, - - -	1516				
36 John Zepolski, - - -	1520		<i>I. The House of Plantagenet or Anjou.</i>		
37 Ferdinand, - - -	1526	27 Henry II, Plantagenet			1151
John Zepolski restored, -	1534	28 Richard I, Cœur de Lion, -			1188
38 John II, - - -	1539	29 John, -			1199
For the remainder of the kings of Hun-		30 Henry III, -			1216
gary, see Emperors of Germany.		31 Edward, -			1272
		32 Edward II, -			1297
		33 Edward III, -			1329
		34 Richard II, -			1377

## CZARS OR EMPERORS OF RUSSIA.

1 Iwan or John IV, Bazilowitz, -	1556
2 Tador, or Theodore, -	1584
3 Boris Godounouvi, -	1593
4 Demetrius, Usurper, -	1605
5 Basil Schuiski deposed, -	1606
6 Uladislau, prince of Poland, -	1609
7 Michael Fædorowitz, -	1613
8 Alexis Michaelowitz, -	1645
9 Tador Alexiowitz, -	1676
10 Peter Alexiowitz, the Great, and Iwan V, -	1682
11 Peter I, the Great alone, -	1696
12 Catherine I, -	1725
13 Peter II, Alexiowitz, -	1727
14 Anne Ivanovna, -	1730
15 Iwan or John VI, -	1740
16 Elizabeth Petrovna, -	1741
17 Peter III, -	1762
18 Catherine II, the Great, -	1762
19 Paul I, -	1796
20 Alexander I, present Emperor, -	1801

## KINGS OF ENGLAND.

<i>Saxons.</i>		
1	Egbert, 1st monarch, -	137
2	Ethelwolfe and Ethelstan, -	853
3	Ethelbald and Ethelbert, -	857
4	Ethelbert alone, -	860
5	Ethelred I, -	866
6	Alfred the Great, -	871
7	Edward I, or the Elder, -	900
8	Athelstan, -	925
9	Edmund I, -	941
10	Edred, -	946
11	Edwy, -	955
12	Edgar the Peaceable, -	959
13	Edward II, the Martyr, -	975
14	Ethelred II, dethroned, -	979
15	Sweyn, king of Denmark, 1 year, Ethelred again, -	1013
16	Edmond II, Ironside, -	1016

7 Canute, king of Denmark, -	1017
8 Harold I, -	1035
9 Hardi Canute II, -	1039

*Saxons.*

20 Edward III, Confessor, -	1041
21 Harold II, 9 months, -	1066

*Normans.*

22 William I, Conqueror, -	1066
23 William I, Rufus, -	1087
24 Henry I, Beauclerc, -	1100
25 Stephen, -	1135
26 Matilda, or Maud, 4 months, Stephen again, -	1141

*I. The House of Plantagenet or Anjou.*

27 Henry II, Plantagenet	1151
28 Richard I, Cœur de Lion, -	1188
29 John, -	1199
30 Henry III, -	1216
31 Edward, -	1272
32 Edward II, -	1297
33 Edward III, -	1329
34 Richard II, -	1377

*II. House of Lancaster, called the Red Rose.*

35 Henry IV, Bolingbroke	1399
36 Henry V, -	1412
37 Henry VI, -	1422

*III. House of York, called the White Rose.*

38 Edward IV, -	1460
39 Edward V, -	1470
40 Richard III, -	1485
Union of the two houses of York and Lancaster.	

*IV. House of Tudor.*

41 Henry VII, Tudor, -	1485
42 Henry VIII, -	1509
43 Edward VI, the Pius, -	1540
44 Mary I, the Bloody, -	1553
45 Elizabeth, -	1558

*V. The House of Stuart.*

46 James I, Stewart, -	
47 Charles I, -	
Beheaded, -	
Commonwealth, from 1648 to	1658
Oliver Cromwell, Protector, -	1659
R. Cromwell, Protector, in 1659 and	1660
48 Charles II, -	1660
49 James II, -	1685
Abdicated, -	1688
Revolution, -	
50 Mary II, and William III, -	1688
51 Anne, daughter of James II, -	1702

*House of Hanover, Brunswick, or Guelph.*

52 George I, Guelph, -	1714
53 George II, -	1727
54 George III, present king, -	1760





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